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THE EGYPTIAN SUDAN

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MODES OF TRAVEL IN THE SUDAN.

BY MISS MARY E. COIE, KHARTUM NORTH, SUDAN.

TRAVEL in the Sudan probably brings up to most of our minds the caravan of camels which trailed across the page of our geographies opposite the map of Africa as we gazed idly at our unlearned lessons. But the reality is far more varied and interesting. On coming up from Egypt, at Shellal, we leave the train that has followed the Nile valley all the way up from Alexandria, and begin our journey on the Nile.

For two days and nights we wind leisurely back and forth up the Nile on one of the "stern-wheelers." Those big white river boats are very interesting. Their decks are flat and rise one above another like the layers of a cake. These boats carry all kinds of passengers and cargo. Most of the freight which they take is put on barges which are fastened alongside the big boat and as many as three or four or even five of these barges are pushed upstream by the passenger boat. The open decks around each of the first and second-class decks and the continual splash of the water over the wheel at the stern makes the trip very cool and delightful after the dusty train.

At Wadi Halfa we leave the Nile and start across the real desert by train. The Sudan train reminds one of a long white snake as it comes winding its way across the desert in the distance. The white-painted cars are shorter and seem lower than the express trains at home. The windows are shaded by a little board awning that runs the entire length of the car, and is only high enough for one to see out when they are seated. The first-class cars are divided into compartments of two seats upholstered in leather. The seats are long enough for an adult to lie down in comfort. These compartments are designed for four persons as two upper berths are made by raising the backs of the seats. The glass in the windows is smoked and there are shutters that may be pulled up to shut out the intense heat and glare of the sun on the sand. When the wind blows both the windows and shutters are closed and the electric fan is turned on. This keeps out most of the sand and one imagines

CHILDREN OF THE SUDAN.
Their odd way of traveling.

they are cooler and indeed they are much cooler than if the windows were open.

At Khartoum there are the funny, bumpy trams with their little, toy steam engines. The smoke stack is almost half as big as the boiler and when the steam is low as it often is, the passengers have to get out and help push the tram up the short grade on to the bridge over the river. These trams run between the three towns, once every hour. All the traffic across the river is taken by a ferry.

For cross town travel we hire a donkey-boy with his donkey. Going in this way is pleasant and a very good exercise but it has meant a "down-fall" for more than one of our missionaries. Perhaps the easiest way of getting about town is in the carriages of which there are a number but they are rather hard on the purse. Recently we have acquired a "jitney."

But the children of the Sudan have the oddest way of travelling. The mother picks up a baby of possibly eight or nine months and swings them up in the air and they alight with a sprawl like a kitten astride her shoulder and with their little arms clinging around her head. It is wonderful how securely they alight and stick there when they are so young.

So you see camel riding is only one of the few ways that we have of getting about in the Sudan. It is one of the ways we haven't tried yet but expect to do so before we go home.

SUPERSTITION AMONG THE NORTH SUDANESE.

By Ried Frampton Shields, Omdurman, Sudan.

AN ADEQUATE recital of the superstitions which prevail in North Sudan would be a detailed account of the every day life of the Sudanese for there is superstition everywhere and in everything.

The "Evil Eye" is a potent factor in all their lives. From the day of a child's birth until he dies great precautions are taken to guard against the "Evil Eye." Magic power is ascribed to the Koran or portions of it, and holy men are also

accredited with supernatural power. These things are not peculiar to the Sudan, being found in all Moslem lands, but perhaps are more prevalent here in a land of illiterate and not many generations ago animistic people. It is about these three things which most of the superstitions swing.

Abu Salaam was an Arab workman on the telegraph lines stationed in the Nuer country along the Zeraf River. He was far away from his home and his people with only the dozen or so others in his station, but five times a day he faced Mecca and said his prayers. He wore his rosary, which he counted diligently. He worshipped the Koran. He was a pious Moslem but he was far from being a happy man.

The Nuers, always a quarrelsome people, resented even a telegraph line through their country and often made trouble for the working parties. They sometimes attacked the stations at night and in repulsing one such attack on his station, Abu Salaam killed a Nuer. It was merely one of the results of war. The Nuers carried away the body but they marked the spot where he fell and the next morning the brothers and friends came and found the track of his slayer. They gathered up the earth about the foot-print and carried it away to their medicine man, sending word to the Arabs that they would get revenge as the medicine man would cast the evil eye upon the slayer of their brother.

Abu Salaam was a man of physical strength and not without courage for he did not hesitate when his work took him to camp in the open where lions and hyenas and leopards and elephants roam and where the people were unfriendly; but now he was plain scared. Abu Salaam had never seen the medicine man in question who lived some miles away across the river; he had his rosary; he knew many magic verses from the Koran; he wore on his neck and arms talismans from various sheikhs; but he was none the less scared. He could not sleep, he was jumpy, and within a month he was "about all in," for the evil eye was upon him. The telegraph inspector tried to reason with him, but to no avail. I tried my Arabic on him and left him frightened as ever. I talked to his boss, who had enough education to know the existence at least of germs as the cause of disease. He admitted the truth of my argument in the case of Europeans that

FIELD DAY.

a medicine man or even the evil eye could do nothing but insisted that a Sudanese is under its power. Abu Salaam's only hope, he thought, was to be sent to another station where the evil eye would not know where to find him. He was in such a nervous state that it seemed the only solution to grant his request. I hope he has improved.

When a person is ill, often another will wear some garment belonging to the sick one or even only bits of cloth from his garment so that the evil eye will think this his victim and leave the other. They will always say a baby is ugly and bad so that the spirit will not want it. I know one instance in which the parents, having lost several children, gave one an ugly name so that the evil eye would not harm him. It seems very strange that

people should be so badly frightened of an evil spirit which is so easily deceived and which cannot find its victim at a new address. But this discrepancy does not appeal to the Sudanese, and as he is not always able to deceive he must seek protection.

This protection he gets from his charms and talismans. These are usually worn about the neck or on the arm above the elbow. They are little leather cases, square or cylindrical, containing a portion of the Koran or a relic. They not only have protective value but curative power also and are sometimes worn over an injured spot. One day we were climbing about a rocky hill a few miles out of the city and came upon a little cave where we found a pile of stones shaped from soft sandstone into little cubes and ellipsoids, evidently the spot where some holy man manufactured his charms. It is unusual to see a person in the Sudan without at least one of these charms and I have counted as many as twenty on one arm.

The powers ascribed to the Koran are almost limitless. Its repetition is more than a meritorious work, it is magic. The Moslem's regard for his book is not reverent tribute but real book worship and makes room for unnumbered superstitions in connection.

The people also credit certain holy men with supernatural power. One of our teachers was assured that merely coming into the shadow of Sayid Ali is sufficient to work a cure. I have seen women following the son of the Mahdi gather up sand from his footprint and eat it. And although Kitchener wrecked the Mahdi's tomb to prevent its becoming a place for fanatical pilgrimages, people often come to the ruins and will carry away pebbles and earth for talismans.

But this power is not confined to these greater sheikhs. One day in Sabbath School when the lesson was on the miracles of Christ, the teacher asked in a tone intended to show the absurdity of the idea if the boys had seen anyone who could raise people from the dead. We were considerably surprised when many of the boys claimed to have seen such a one, a certain sheikh in Sennar Province. They had never seen the miracle, indeed they admitted that they did not even know of anyone who had been restored to life, but still they believed the sheikh possessed the power he claimed.

A certain woman's bracelets were stolen and she went to a local sheikh who claimed supernatural power and accused a neighbor of taking them. This sheikh agreed to find out whether the man had stolen the jewelry and gave him a potion to drink. This was said to be harmless for the innocent but would make a guilty person sick. The man did become ill and grew steadily worse. The sheikh assured him that his guilt was proven and if he confessed he would recover. This the man did, a second concoction was administered which overcame the first and he recovered. However, an incredulous government, hearing of the case, began a little investigation of this magic and found that suspects always confess, counting confession more desirable than the results of the magic drink. The people are not so logical in their conclusions and are unshaken in their belief.

A young man of my acquaintance was taken ill with typhoid. After he had been absent from work several days, a companion was sent to inquire the cause. He found Zein burning with fever and very weak. A sheikh had been called who plastered his abdomen with mud, made him drink a medicine made by

writing portions of the Koran on paper then soaking off the ink, burned incense about him and sat chanting the Koran loudly. They had refused Zein's request for a doctor or to notify mission friends of his illness. By threatening to notify the same incredulous government, however, the friend was able to bring in a doctor and Zein recovered.

Another type of belief which falls under the general subject of superstitions is demon possession. I have been assured by parents of troublesome boys that they had a devil. I might be inclined to believe it if I did not realize that an utter lack of restraint and discipline in the home could hardly produce any other sort of boy. But aside from this, and differing a little also from the evil eye, are cases of bodily disability or mental deficiency or epilepsy attributed to demon possession. When one is thought to be so possessed, a "zar" is held to drive it out or to appease it. A crowd gathers about the patient with people beating tom-toms, chanting the Koran and dancing. The patient also works himself up to a frenzy, dancing and contorting the body until he falls exhausted when it is expected the demon may leave its victim or, much more frequently, dictate a course of treatment or make request for presents which will appease. Such a "zar" was recently held for a girl from the Girls' Boarding School who had a very bad case of glaucoma. In this case the spirit was believed to direct a treatment with salt and lemon juice, which, by the way, did not help the eyes and the girl is again in school and receiving medical treatment. Dr. Lloyd, of the Church Missionary Society Hospital, concludes from his large experience in Omdurman that this is only a form of hysteria. This opinion seems to be borne out by the fact that in a majority of cases the demon is appeased by receiving a new dress or new jewelry or some similar trivial gift, and the further fact that it seems almost epidemic at times. Mrs. Hall, also of the C. M. S., recently came into a group of women who were trying to persuade each other and a child that she, the child, had a demon who was desiring something and consequently a "zar" must be held to determine what it was. Many cases are not so evidently spurious as this. A discussion, however, of the reality of demon possession in the present time is beyond the scope of this paper. Opinions vary, but in any case this belief has a great hold on the people and so constitutes a problem in missionary work in North Sudan.

This is a hint of the darkness of superstition in which the Sudanese live. A great many local beliefs and customs have been retained from pagan tribal life, but being Moslems the above are the general lines along which superstitions fall. Through you may they "know the truth and the truth will make them free."

MANNERS AND CUSTOMS.

By Miss Katherine McKenzie, Khartum North.

THE SUDANI woman in her costume of dark blue cotton material presents a very neat appearance. Without any sewing and using no pins, she skilfully drapes a wide piece of material, perhaps four or five yards long, making a skirt, waist, head-covering and face veil. This outfit is called a "tobe." With about one and one-half yards of unbleached material tied around her

body for an undergarment, and a pair of sandals to protect her feet from the scorching sands, her wardrobe is complete.

The average Sudanese man wears a two-piece suit of heavy unbleached material, consisting of trousers and a loose shirt-like garment reaching to the knees, which must be pulled on over the head. A long piece of white material is wound around the head to form a turban.

Little girls wear a "rahat," which is a skirt of leather fringe, and sometimes a string of beads or a charm will be tied around the neck. Small boys are usually dressed in undress.

The long, deep, dreadful scars one sees on the face of every Sudanese man and woman, and sometimes on the arms, shoulders and body, are tribal marks. These are often a half-inch wide when healed. The cuts are made when a child is two or three years old. There are women who make the cutting of these marks their occupation, charging five cents for each cut. Sometimes the tribal mark is quite an elaborate design and it is wonderful how successful they are in getting both sides of the body to look alike.

A Sudanese woman will patiently sit for five or six hours while the village hair-dresser works on her hair, transforming her short wooly locks into perhaps 150 tiny braids that fit close to the head. In addition to being beautiful, these small braids are supposed to expedite matters in the event of a "cootie" hunt. Oil on the hair is considered a necessity and perfume is added if finances will permit. Little boys of about a year old often have something unique in the way of a hair-cut. One style is to have all the hair cut except a round spot over each ear. Threads or narrow strips of material are added to secure a lengthening effect and these strands of about eight inches long are tightly strung with beads and tied. Of course, they stand out like two horns. The child is carried astride the mother's hip and this horn-like arrangement bobs up and down as the mother walks, not looking exactly comfortable.

Prophylactic tooth-brushes and ribbon dental cream make no appeal to the Sudanese. Young branches of a certain kind of fruit tree are sold in the market in six-inch lengths for one-half cent each. With a knife they shred one end about a half-inch deep and their complete dental outfit is ready for use.

Hands are considered beautiful when the palm, a moon-shaped place on the nails and a spot on each joint of the fingers have been made red from hinna. The bright shade of red they so much like is secured by allowing the moist hinna mixture to remain on the hands for five or six hours.

They are apparently of the opinion that human machinery needs lots of oil, for it is applied internally and externally. Their food is saturated with oils and fats and for external use there is the "body" oil and the "head" oil. One of the commonest complaints a Sudanese woman brings against her husband is his failure to provide her with oil to annoint her body. After their bodies have been oiled they do look as if they felt comfortable and their skin is so smooth and shiny as a piece of satin.

Money is carefully tied in a corner of the tobe or put in a small leather bag tied around the neck, but a boy is often seen carrying small change in his ear. Small packages are sometimes tied in a cloth, the corners being knotted to form a handle, but the favorite way is to carry things on the head—be they large or

small. The women do the carrying, and they carry so easily heavy basket, even stooping to pick up something while they balance the burden on their head. You often see a pair of sandals being carried on the head—they last longer this way than if worn on the feet.

The women of the Sudan carry the family wash to the river in a large, round, shallow pan.

The average Sudanese girl is married when 10 to 11 years old—not very long ago the average was eight years. The marriage is arranged by her father without consulting her—she is literally sold by her father. The bridegroom provides the bride's wedding clothes and the wedding feast and also pays to the father of the bride the sum of money they agree upon. The time for the wedding arrives. The first item on the program is a dance by the bride—before the bridegroom. Then she puts off her skirt of leather fringe, the garment of a girl, and puts on the dress of a married woman, a tobe. The wedding festivities continue for a week in the home of the bride. Then, seated on donkeys or mules and escorted by friends who beat drums and make lots of noise, this little girl goes to live in the home of her husband's parents. Here, she may discover that she is not the only wife, for her husband will have as many as he can afford to buy. If they have a quarrel or he is dis-

When the reach the river bank they disrobe, have a bath, do their washing, spread the garments on the sand and the hot sun soon dries them. Then, donning their clean tobes they return to their homes.

pleased with her in any way she is apt to be divorced and must go to her father's house, where she remains until her husband comes for her bringing a peace-offering in the form of money or new cloth.

Sometimes the husband sends his wife back to her father's house, not because they have quarreled and not because he does not want her but because in a heated discussion about some trifling thing that does not pertain to her at all, perhaps an argument about the color or the weight or the cost of something, he swears he will divorce his wife. In such cases he goes to his home, calls his wife

and repeats the oath he has taken. He tells her to cover her face and immediately she returns to her father—divorced. The wife remains divorced unless mutual friends effect a reconciliation. She may be divorced in this way a second time and, if friends intercede, a reconciliation may be effected. Not so the third time. If she is divorced by her husband in this way for the third time a reconciliation is impossible until she has been married to another man and divorced by him. It is not uncommon for a man to swear to the "three fold" divorcement of his wife—that is, to send her away as though she was being divorced for the third time.

A Sudani baby has its first bath when forty days old. The mother and her women friends, beating drums and singing, carry the child to the river and he is bathed for the first time. The song they sing is:

Jee-na la-ek ka ba-har-na
Shel-ai an-nur ba ga-ba-na
Jee-na la-ek ya Sharee-fa
Citti Fatma an-na-dee-fa.

Meaning—

We come to you oh our river
The light has shone for us,
We come to you Oh Honorable
Pure Sitt Fatma.

(Sitt Fatma is a daughter of Mohammed).

Water is put on the hands, feet and head of the mother and sometimes she is honored by having perfume poured on her head. Dates and bread are thrown on the water and the women return home singing, "Oh ye inhabitants of the land, to so and so (the father's name) this child has been born."

Sometimes the parents take a vow that they will not cut a child's hair until he is a certain age. The cutting of the hair is the second great event in a child's life. So many of these black babies die in infancy, the parents often make a vow that if the baby lives they will not cut the hair for a long time. When the child is about four or five years old—in the case of a boy—his hair is cut in a peculiar way to show that this vow had been taken. His hair is trimmed short except for a fringe around the edge and a small, square tuft on top of his head. A feast is held, too.

Visitors to a Sudanese home are usually given a warm welcome. The people are cordial and so hospitable. You may find goats and chickens living under the same roof with the people but often their little mud huts are surprisingly neat. The dry weather and plenty of open spaces account for the cleanly appearances of the villages. When you enter a Sudani home many greetings are exchanged, then they serve native coffee or sweetened water and when you have said your "good byes" you will probably be escorted to the place of your next call. But their homes are not the pleasant places we would like to see them and how could they be when we know that people are happy only whose God is the Lord and they know nothing of the record, "That God has given unto us eternal life and this life is in His Son." They are believing Islam's lie. The Nile Valley, as far south as 12 degrees north latitude is in the grasp of this false teaching. Many times the women in these homes tell us they would like to come to the church services but they cannot be seen on the street in the daytime because their husbands and fathers would object. To reach these unhappy women the message must be brought to them in their homes.

THE WOMEN WORKERS OF THE SUDAN.

By Miss Aulora R. McIntyre, Khartum North, Sudan.

WHO ARE they? At first I thought I might say, they are the women of the Sudan, but on investigation I find that class distinctions obtain in the Land of the Blacks as in Christian America. And what is the distinction? As you walk through the village and meet the women as they go from house to house or peer at you from the low door of their mud hut, you cannot say who is lady and who is servant. The dress is the same for all—the blue tobe or if not blue, black or gray from dirt as the case may be. They laugh and talk and lean lazily against the wall and you wonder if any of them are laboring women. But the woman in better circumstances lies or sits all day on her angareeb, has the servant go to the shop for a pot of marisa, prepare her food and this constitutes her day. The so-called laboring woman on the other hand, has no servant and whatever little preparation she may give the food or the scant attention if any required by the children must all be done by herself.

There is no systematic labor for women although many of them occupy the time as they find it necessary to procure their scanty subsistence in various kinds of labor. When they work, how much time they spend and with what speed, is hard to discover. You ask, "How much time does it require to make a mat like that once?" "Do I know?" they reply. They do not spend much time in one day it seems and perhaps an ordinary prayer mat woven of grass and dyed, may require a month's time in making, and you discover the price to be twenty-five to forty piasters (the piaster is worth five cents) and you compute their daily wage to be one or two piasters.

Naturally lazy they would never voluntarily find employment but as necessity makes some demands even for their modest requirements, one discovers that there is quite a list of the remunerative employments in which the women of the Sudan engage. The professional hair-dresser is a person of importance in the Sudanese village. She has the patronage of low class as well as high for no Sudanese woman or girl does her own hair. But the work is simple enough for like other things of the East, the style of Sudanese hair-dressing never changes. The child of five wears the identical coiffure as the grandmother of eighty. I found one of these women sitting by the door of her hut engaged in braiding a customer's hair. I made some inquiries. "How long would she require and how much did she charge for dressing one head?" "It would take a day and she charged twenty piasters." This I knew to be false as they were employed in the school for from two to five piasters. She proudly displayed her own hair which was neatly braided in one hundred and twenty braids and hung about her shoulders like tiny ropes. This was not a mark of great business sagacity as I knew she had not done the work herself as they cannot do their own hair. As she said, it is a day's job but the work lasts from a month to many months according to the desire or financial ability of the customer. It is remarkable how neat the hair appears at the end of a month when done in this way. Not only is it combed and braided but the head is at the same time cleaned of the living creatures that infest it and

annointed with oil of strong odor and with penetrating qualities as pillows and clothing show when in contact with it.

But perhaps the profession that employs as many Sudanese women as any other, sad to say, is marisa selling, for the professional saloon keeper of the Sudan is the woman. "Who drinks the marisa?" I asked. "O everyone, man and woman, big and little, high and low," the Sudanese woman told me. Little girls reel around from the effects of it and their mothers laugh to see the funny (?) sight. The baby just weaned is put on a diet of marisa and kept on

IN THE MARKET PLACE.

this up to maturity in many cases. The drink is made of durah, the native corn, in much the same way that beer is made and it contains a higher percentage of alcohol and is highly intoxicating. We talked to a marisa seller and she did us the honor to show us through her brewery and displayed with pride the big barrels of the drink ready for sale. We remonstrated that it was not right to drink it and were asked in amazement, "What would we drink? What do you drink?" "Tea, lemonade, water," we replied. "O, tea!" how amusing, or so it seemed from the laughter it called forth. God gave them the marisa, why should they not drink it! And so the nights are spent in revelry and drinking and the village so quiet in the day, at night resounds with songs, drums and dancing of the revelers. I was astonished at the amounts consumed—several gallons in a day by one person. What wonder that tuberculosis, influenza, pneumonia find these people an easy prey! The licensed house, also operated by women, is often as in America an annex of the saloon.

Some women find employment in the gardens and little fields that are cultivated along the fertile banks of the river in the season of low water. We met an old woman drawing water from the village well. She said she was all alone as husband and children were all dead and she was very poor. "What work do you do?" I asked. She told me that she went to the field and worked all day for the wage of two piasters and a bowl of beans. Much of this work is done by women.

The brick carries and helpers in all building operations are women. They carry bricks, mortar, water and other materials on their heads and labor from 7 a. m. till 5 p. m. for five piasters.

The Sudan mid-wife is an important person in the village. No other medical assistant is procurable and they are still shy of the foreign doctors. Without training or license they follow their profession and are responsible for much of the infant mortality that prevails. An English nurse told me that she was sometimes called to a better class home to come to the rescue after one of these had done their worst but she always refused if she knew they had been there for they would only shoulder on another the responsibility for the results of their work.

Among the strange employments in which women are engaged is that of the women who cut the baby faces for the purpose of leaving tribal scars. Not only are these scars on the faces but on

other parts of the body. For this I was told she would receive five piasters for each scar. A deep gash is made and the sore filled with cotton, mud or perhaps charcoal to keep the wound from healing together. One rarely sees the older black boys and girls as well as men and women without these scars in some form.

Then there are the women who do various kinds of domestic service such as laundry, cooking, baking, water carrying, gate keepers, etc. A Sudani cook may get from one to one and a half pounds a month. The women who wash for us get from five to six piasters a day but two of them do not do in a day what an ordinary laundress would do at home. The woman who bakes our shemsy bread has three or four of the school girls as helpers as this is part of their domestic training. Another old woman spends her days picking over and cleaning the wheat for baking.

Many women employ their time in making articles required in Sudanese life such as fans, prayer mats, baskets, kissera plaques, rings for gebinas, rahats, Sudany embroidery, gourd shell vessels, spoons and other articles made from the dome palm, brooms, cotton spinning, etc.

We watched an old woman in the Omdurman market as she was making rahats. The rahat is the leather fringe that girls wear around their waists and constitutes the only costume of the smaller ones. It is worn by all girls till the time of their marriage. The fine leather thongs hang from the waist nearly to the knees. The little old woman, gray and wrinkled, lay on a little angareeb on the market curb. She took a skin of a goat's neck which had been soaking in a can of water and with a sharp knife started to cut a slender strip of leather. She attached the end to her toe, then cut round and round the neck, smoothing it as she went with a small piece of skin with the hair on it. Soon she had quite a ball of the leather and it was all so quickly and evenly done though not more than an eighth of an inch in thickness. This would be made into the rahat by looping the thongs over a wider band of leather then stitching below the band with a machine, and then the ends would be cut making the fringe. It might then be dyed a bright color usually dark red. The whole operation I was told would require three or four days and the finished article would sell for from fifty to one hundred piasters. Of course the cost of materials would have to be deducted.

Another interesting operation we watched was the cotton spinning. Under a low mat-covered booth were a number of women spinning the cotton, seeding it, and some were selling wares. The seeds of the cotton were extracted by hand then on an ordinary looking spool the cotton was spun into thread. It was cleverly and quickly done. Further operations on the thread produced a strong looking warp ready for weaving the native cloth but this is done by men.

The girls and women make the beautiful Sudani embroidery although it is only recently that they have come to appreciate its value. Neat designs in colored thread are worked as borders for linen scarfs, center pieces, etc., these things, of course, being suggested by the purchaser. One way in which they ordinarily use it is in decorating the ends of the scarfs which the men wear around their waists. As linen and thread are both so expensive this work is quite valuable.

Not only is the Sudani woman the manufacturer but the seller of all these wares and of various other things, as wood, meat, fat, vegetables, dates, durah,

charcoal, pottery, etc. You find them in great numbers in the crowded market place or sitting cross-legged at some isolated corner, behind their tiny store of goods perhaps a half dozen tiny piles each of dates, peanuts, charcoal, or perhaps wood, or in another place various vegetables or the articles they have made. I was impressed with the great number of women who sell and they are often withered and gray and their hard faces show marks of toil and bitterness and all that makes life unlovely. They laugh and talk or scream shrilly at a neighbor who has provoked them and soon a quarrel is in progress with loud exclamations and wild gestures. But whether at work or at play the Sudanese woman has little to make life worth while.

THE TINY TOTS.

By Miss Una Coie, Khartum North, Sudan.

THERE WAS a knock at the gate. The "bowwaba" answered and a mother with her two little girls entered. She wanted to see the "raeesa" (the missionary in charge) of the school. The missionary came in a short time from the class-room where she had been teaching. The mother wanted to put her little girls in school. The children were bright looking and interested in everything they saw. It was evident from the heavy veiling of the woman that she was a Moslem. The missionary told her that it was impossible to take the little girls for we already had more than there was room for. The mother pled that at least one might be taken but the missionary had to refuse. So the woman went back home disappointed.

The missionary had taken up her work at the desk again when the "bowwaba" announced another woman. She was bringing her little five-year-old boy. She wanted to put him in school. The missionary told her, "But this is a girls' school. We do not take boys." The mother pled that he was only a little fellow and she wanted him to be taught in this school. She was refused and told that we did not even have any more room for the girls who come and so of course we could not take boys.

This had been a busy morning for the missionary. She had just returned to her work after refusing a father who brought his little girl. She remarked to a fellow missionary, "Oh, if we only had more room. If we could have a kindergarten and take in these little boys for a year or two as well as all the girls we must turn away."

TINY TOTS.

One day we took a peep into the primary room. One of our own Christian Sudanese girls was in charge. Every seat was full, not only with one in a seat but with two in each seat. We thought, "How can there be any order in such a crowded room?" But there was. There were little folks from five

years old up to eight years. They had been singing their favorite Psalm or perhaps it was some kindergarten song which they had learned. How they do love those kindergarten games and songs! They are always begging us to "play with us the games you play in America." Their faces were so bright and happy.

One of our tiniest ones had been having the "flu." She got very tired of staying in bed and wanted to know when the "glass" (thermometer) said that she could get out of bed. The nurse said, "Not yet. Have you asked Jesus to make you well yet?" Immediately the little head was bowed and the nurse heard her saying something in Arabic which ended with "for Jesus' sake, Amen." Again the next night as she was being tucked in the little head was bowed and the same petition was offered. In a few days she was able to be up and continued to improve. Who can say that God did not hear the prayer of that little Moslem girl? Or who knows but that even this may be the means of leading this little one to believe on Jesus?

How much we need more room, enough for a kindergarten where we could take in even these tiny ones who come begging to be taken in and we must say, "There is no room." How we wish that we might take them in and let them know about Jesus before their little minds become corrupted with the filth which they hear in the home and on the street.

Jesus said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."

"Behold I stand at the door and knock." Who will answer?

DIVORCE IN NUERLAND.

By Mrs. P. J. Smith, Nasser, Sudan.

HERE IS little Wal, living with his aunt and grand-mother. His mother, Nyakwam, has run away over to Torbar. Nyakwam was married some years ago, and after awhile her husband said that he did not want her any longer, but wanted back his cattle that he had paid for her. It is said that she had an unruly tongue, and that she was not a good cook. At any rate, one thing is certain—her husband divorced her. So she and her son came back to live with her mother. And now Wal must do without his mother's love and care, because she ran off to live with a man who hasn't cattle enough to properly marry her. This family has been rather unfortunate in that Nyakwam's sister, Abuk, was also divorced by her husband. She bore three or four children to him, and one after the other of them died, while yet not out of babyhood. Anybody could see that she was a bad investment, not worth his cattle, so he called them back, and returned Abuk to her father's house. Now she has a nice, little boy about two years old. He is the child of a man, who may or may not marry Abuk. He has paid one cow, and we all thought that he was going to marry her. Of course, he may, if the price isn't too great, but he has recently married another woman, so will not be able to pay much.

Some ten years ago, Moon married Nyareit. Year after year passed by, and no little one came to Nyareit. So, of course, Moon went to her father, and asked that his cattle be returned. Now Moon has married a new wife, and Nyareit is another man's wife.

It is not always that the husband is the instigator in a divorce case, however. Nyanyuot came to the mission as a patient. After she became better she stayed on and worked. Her husband lived near, and also worked some here to help pay for his wife's medicine. One day she announced that she wasn't going to be Kwot's wife any longer. She gave as her reason, fear. Some years ago, the wife of Kwot's uncle, became mother to a child, Kwot's child. The uncle pronounced a curse on Kwot to the effect that his future wife might become the victim of a loathsome disease, of which she would die. Surely enough, Nyanyuot did contract this disease. However, she was cured of it by the mission doctor. She said that she was afraid it would come back again, if she remained Kwot's wife. She was assured that there was no reason to fear the return of the disease, and that she must stay with her husband, that it was very wrong to do otherwise. But she would not. Moreover she said that she would kill herself rather than remain his wife, and she was so determined to be free from him that she succeeded, and the dowry was returned. It was said at the time by some of the Nuers that she was interested in some other man. Later we found out that this was true.

It seems to me that the cause of the greatest number of divorces of which I know, is that the wife runs off with some other man, very often deserting her own children as well as her husband. Some times it is her husband's fault, though. He perhaps beats her more often than he should. Or perhaps he is an old man, and his wife is a young girl. It is not at all unlikely that she meets with some younger man, more to her liking. Or may be her husband was not the man of her choice, but he had more cattle to offer than the man she preferred, so she had to marry him.

I do know a few families where the husband and wife seem to be companions. But the man, who can afford it, has two, three or four wives—more if he can get them—and this does not lead to a happy family life.

If it is recognized that the husband is the offender in a divorce case he must pay a cow, and a heifer calf, before he can take back the dowry. If the husband keeps the children he must pay for them by cattle, else they return to the wife's family. But in any case, the child stays with the mother till it is two or three years old. When a dowry is repaid any cattle which have died of disease are not replaced, but those which have been killed for food are made good.

How we do long and pray that these Nuer friends of ours may soon open up their hearts and let Christ enter in. For it is not civilization, but Christ, that will raise the position of woman to a place where she will be respected by her husband and treated as his equal.

SHULLA ENGAGEMENTS AND WEDDINGS.

By Rev. D. S. Oyler, Doleib Hill, Sudan.

MARRIAGE IN Shullaland differs from marriage in our home-land in that with the Shullas it is largely a case of having the price. To offer to marry a girl without paying the dowry is an insult, as it cheapens her. Thus in courtship and marriage financial problems always come to the fore. Their financial worry is not as to whether they will be able to support a wife, but as to whether they will be able to pay for her.

The code for getting married is strict, though it is not as rigidly carried out as it was a few years ago, and perhaps in time it will disappear. As in all lands the elders are lamenting the fact that the young are not living up to the standards handed down by their ancestors. The typical wedding is as follows:

The young man goes to his best friend and says, "I want to get married." The friend says, "Whom do you wish to marry?" and the answer is, "I do not know, we will go for a walk, and I will find someone." Before starting they wash, and grease themselves with butter or oil, so that their bodies will shine, all their decorations are put on, and as many others as they can borrow from friends. Practically every young man, who goes courting has some borrowed finery. Each dresses in his best clothes.

The friend becomes the best man, it is his duty to look after the bridegroom's financial interests, and in case of the wedding being a failure, and divorce resulting, he gives his testimony as to how much was paid on the wife. The girl also has her friend, who looks after her interests, and helps in making the feasts for the young man. In the dances the best man dances with the bride, and the bride's friend dances with the bridegroom.

When the girl is found the young men greet her, and she replies, and enquires, "What are you doing?" "Oh, we are just out for a walk." "Where are you walking?" And then the young man replies, "I am going to get married," and the girl asks, "Whom are you going to marry?" and then the young man mentions her name. It would be improper for him to say, "You."

If the girl is pleased she takes them to a house, and tells them to be seated. She makes haste to prepare food for the visitors. It is not uncommon to see a girl running, and when she is asked the reason for her haste she replies that she has travellers in her house. She has been caught unprepared, and she is running out to borrow proper food to set before them. The food is finally placed before the young men, and they eat. While they are eating the girl goes to her house to bathe, grease herself, and put on all her finery. After that she talks with her visitors. When they are leaving the young man renews his suit, and she tells him to return on a certain day.

When the visitors return they are again fed, and at the close of the meal the girl tells the young man that he must speak to the old men of the village about that, that is to her father. The young man goes to the father, and informs him that he desires to marry his daughter. If the father consents he tells the young man that he can make the first payment at a certain time. The first payment consists of two head of cattle. The full price of a wife is ten cows, and as much else as can be gotten from the bridegroom. Each king when he takes over

the government fixes the price of a wife during his reign. When the present king took office the young men were happy because of a rumor that he expected to reduce the price of a wife, and the old men were correspondingly unhappy. However, he did not change the price.

The first payment is made on the specified date, and for two days they have feasting, and dancing. The young man at that time gives a sheep to each of the girl's parents, and to each brother and sister. In case some of them are dead a sheep is given to the spirit, but it is taken by the living relatives. After this first payment they wait for a year.

At the end of a year the girl with a number of her friends prepares food, which is put in baskets. They carry the food to the village of the bridegroom. On the way they get lost. Some one finds them, and leads them to the village. When the girls reach the house they refuse to enter the enclosure until they have been given a hoe. Then they refuse to put down their baskets until they get another hoe. Then they refuse to put their provisions in the house until they get a fish spear. They refuse to taste food until they have been given a sheep. In the morning they gather wood, and the girls prepare the food. The old men of the village inspect the result of their work, and of course find it good. Then the portions of the young men, older men, and women are divided. Toward evening the bridegroom is sought, and also the bride. Surrounded by their friends they are placed in the middle of the village, while the people dance around them singing their praises. The next day a sheep is killed for the girls, and they eat it. Then they prepare more food for the people of the village, and more feasting results. The ceremonies are then closed for a year.

Then the summons comes to bring the rest of the cows, and they are brought. A cow bell is tied to one of the cows, and the people shout and dance. The people collect outside of the village, and an ox is brought, also a spear, and the ox is killed, so that the people can feast.

Another year passes, and then the girl with fewer companions takes food to the man's village, and it is inspected by the old men, and found to be very good. Then a sheep is brought, and they pray over it. After that its ears are cut off, and beads sewed on them, and one ear is tied to the ankle of the girl, and one to the ankle of the man. Then each of the guests takes as much water as he can hold in the palm of his hand, and spits into it, and throws it over the newly married pair. Then they run to a house in which a bath has been prepared. The women relatives of the bride gives them a bath, beginning on the husband. After the bath they are put in a separate house, and the bride is given oil to grease her husband, and they remain in the house. During the night food is prepared for the next day. When the friends of the bride start home each is given a good present.

If at the time the ceremonies should be finished the man does not have all the cattle, the girl's father can declare the wedding off. Or if he likes the young man very much he can tell him to take his wife, and pay when he gets the cattle. Such an arrangement often causes trouble, as the young man may fail to pay. The father then can take back his daughter, and also take her children. He also keeps what has been paid.

However, things do not always run smoothly. The girl may say no. The girls often say no when they want the

man, as they like to be coaxed, and also they fear that if they seem too anxious their fathers through stubbornness may refuse to let the man marry them. However if the man is sure the girl means no, he will give up the suit if he is wise. If he is not he will go to the father, and ask for the girl. If the father likes the man he promises to get the girl's consent. If she is stubborn they apply three tests to her. First, she is beaten with cow ropes by her men relatives. If that does not change her mind she is wrapped in a fish net, and put in the river till she is unconscious. She is then taken out, and revived. If she is still stubborn she is put in a tight house with a very smoky fire, and left for some time. If a girl stands all three tests, her father can not compel her to marry against her will. Very few of the girls are able to stand the ordeal. This forcing a girl to marry a man is responsible for much of the inconstancy of the women.

When the girl says yes, and the father says no to a certain man, that ends the matter. Occasionally a girl insists, and the father may apparently assent, but he offers prayer, and puts a curse on the girl. He prays that she may die, and that her children may come to a bad end. Few couples will get married when such a curse has been pronounced on them.

When a young man has all the cattle the length of time required to get married may be shortened, though only the girl or the father has the right to shorten the time. When the girl is very deeply in love she may get her father to shorten the time. Usually the father does not consent to a speedy marriage, because until the girl has been delivered to her husband he is at the mercy of her father. He calls on his prospective son-in-law for presents, and if the young man refuses, the father threatens to break the engagement, and often does. The father may often call on him to work in the fields. The man is always free to call on the girl, but frequently, when he does her father puts him to work. The girl's relatives all expect a gift from the man, and he does not dare to refuse, for if he does the relatives will speak slightingly about him before the girl, until she decides to break off her engagement. However if he gives the gifts, she will hear him praised very highly.

The only limit to the number of wives a man may have is the number he is able to pay for. Often a girl will prefer a very old man with numerous wives to a middle-aged bachelor, for the reason, that the sons inherit the wives of their father, and the woman hopes to be inherited by a desirable son.

Divorce among the Shullas is largely a matter of taking back a poor bargain. The man has the right to divorce the woman, but she does not have the right to leave him unless the dowry has been paid back. If a girl is a poor housekeeper her husband may take her back, and demand that his dowry be refunded. If a wife runs away her husband may divorce her, and get his cows back, however they do not seem to get a divorce for breaches of the seventh commandment. If no children come to bless their union the man may take the woman back to her father.

When a woman dies childless her father must restore the dowry, or provide a new wife for his son-in-law.

Many of the Shullas are happily married, and some of the men treat their wives well. Others are far from happy.

The sanctity of the family ties is not

respected by the Shullas, nor can it be until the Shullas look to God. Love for God brings purity, because faith changes the whole life, purifies, and ennobles it. When the Shullas accept Jesus Christ as Lord and Saviour, then the whole family life will be changed. His grace is sufficient to make pure the whole life.

PAGAN FUNERALS.

By Rev. P. J. Smith, Nasser, Sudan.

AT FIRST one would think that the people were very little concerned about the dead at a pagan funeral. Very little is said about the dead even to the nearest relatives. Sometimes relatives, if they happen to be away at the time of a death, may not know of it for months.

However, the pagans do care. Their hearts are very much wrought up over a death. It means so much to them. They say of the dead, "He is made to nothing." Their ideas of an after life are very vague, and very uncertain.

But that is not all. Say a young women has given birth to her first child. If it dies it means that part of the dowry for the wife is withheld—one or two cows, as the case may be. If all her children die the husband will divorce her, and recall the whole dowry.

A boy or girl are equally important in pagan lands. The boy will grow up to be a fighter, and protector of the family. The girl will grow up to be married away for cows, which will be used for another marriage of the father or sons. In the pagan lands every member is important for the keeping of the family. The children help in the work, the taking care of the cattle, hoeing the fields, and assisting in the making of food. Young men are the fighters and protectors, old men the counsellors, old women are the slaves. All they can do is to hoe dura, and make food, and take care of the little children. So the death of any member of the family means much to them, though they may appear cold and harsh in their dealing with one another.

When a child, girl or boy dies, if it dies at the home of the mother's people, it is usually buried by the mother or grand-mother, or some of the near relatives on the mother's side. It it dies at the home of its father's people, the father and the father's mother, or his people see about the burial. If it dies in the family's own home the parents bury it. The man usually digs the grave, and the woman buries the child. If an older person dies, he is usually attended to by the very nearest relatives. Every one else keeps shy of the dead—even relatives may leave the place of burial, for fear the spirit of the dead may trouble them, or because they can not bear the sight of the burial place, so great is the grief. If it should happen one should die among strangers, and the strangers do the burying, a heifer or bull calf may be demanded of the relatives.

At the time of death, or just before, when death is sure, there is usually wailing by the women for some time. As soon as the grave can be dug after the death, the body is buried, and after the burial the wailing ceases. The place of burial is usually just outside of the door of the house, either on the left or right side It may also be on the inside of the house, on either side of the door. If others have been buried in these places, they may be buried behind the house, or back on the inside. In any case the body

on one side, in a sleeping position, with the face toward the door of the house. The skin the person is accustomed to sleep on is cut in pieces, some of the pieces put under the head, one piece under the shoulder, and another piece under the hip. If the person possesses a cloth, it may be wrapped about the body. In some cases after they have put the body in the grave, they turn their backs to the grave, and push in the earth. After the grave is filled in, they smooth over the top. If it is a boy, they put a spear, a coin, and a pipe on the grave. If a girl, they may put a pipe, bracelets, and a girdle for dancing. If a grown person it will be things used a great deal in the life and work of that person. Then the relatives and near friends will shave their heads, and one, two or three ropes are tied about the abdomen. These ropes are a sign of mourning, and signify physical weakness from great grief. After this the things put on the grave are taken off, and divided among the relatives, and the grave is covered with thorny branches to keep wild animals from digging up the dead body. Then they go and bathe, and return to their barns or houses. They do not go out to work, or to visit with any one for possibly two or three weeks. If it is a child that has died, after three days the older women will make food prepared in a special manner, and the friends will be called in to eat it on behalf of the dead person. If it is an older person, after two or three weeks the near relatives gather together, and some older member of the family cuts a root, like an onion found in the field, and puts it in water. The water is then sprinkled on the grave, and on the people who are present. Then some words are spoken about the dead, and his deeds on earth, and about his spirit now being taken by God, or some invisible person. They as it were, give up the dead to whatever may take it. When the mourning has progressed to this stage, the people leave their barns and houses, and work a little, eat more, and begin to go about among their friends. In case of a grown person's death, after three or four months an ox is killed and eaten by the relatives and friends. I know of a case where the ox was not killed until six months after death. This young man did not die at his home, but at the place of an aunt, who lived sixty miles away. The aunt's people looked after everything except the killing of the ox. The man's people did not know of the death until five or six months after it occurred. The relatives, who were present at the funeral, were too much stricken in sorrow to be able to go immediately and report the death, and no one else would carry any news whatever of the death. So a long time after, when the grief had lessened, and they had become strong enough to make the long journey to the parents of the dead, some very near relatives took the news, and then some time after that the ox was killed.

This ox is to atone for the death of the person. If it should happen that the people have no cattle, a sheep or goat may be killed in place of an ox. If there are no sheep they make a slight intoxicating drink from dura (kaffir corn), and this they drink. After this they let their hair grow, and the ropes are taken off.

We hope and pray that some day soon many of the people may realize that death is the beginning of real life, and that they may be able to say with us, "O death, where is thy sting, O grave, where is thy victory?"

ABYSSINIAN ADVANCE--A VISIT TO THE KING.

By C. C. and T. A. Lambie, Sayo, Abyssinia.

THAT FIRST night in Abyssinia everything was so strange and new we didn't sleep too well, so our Sabbath morning breakfast was rather late. We had scarcely finished prayers when visitors began to come. Abyssinian officials of all ranks, young Martin Chuzzlewit thought that "all Americans seemed to have military titles," and it seems to us that every Abyssinian has one. Most of them were accompanied by slaves bearing basins of golden butter covered with fresh green banana leaves, native jars of honey, eggs, chickens, sheep, potatoes or some other gift.

We sat almost benumbed at this sudden change from things Sudan to Abyssinian, our bodies were stiff with the cold, and our minds could scarcely grasp the contrast of the profound bows of these people compared with the stoical stares of the Sudanese Pagan, and all these flowing white robes after plain black skins, and gifts to us after years of giving! True we had been told that Abyssinian gifts all had strings to them, but that did not trouble us.

After awhile the chief official asked us when we were going to Aussa to see the Governor. Abyssinia is divided into about twenty-five provinces or states, each ruled by a governor corresponding to a Prince or sub-king.

This was a blow; we had hoped we were to be permitted to stop in one place and rest a little. Dr. Lambie offered every excuse we could both think of, but when an Abyssinian sets out to get something he usually gets it. We were powerless and before we knew it we were pledged to start out on a two-day mule ride to Aussa. The day for the start was set for Thursday. As usual, it being the rainy season, it rained. About ten o'clock the yard before the house was filled with officers, carriers and mules. Everyone telling someone else what to do and how to do it but no one by any chance doing anything himself. At last somehow the carriers were all loaded and we found ourselves riding out of the gate where about five hundred soldiers surrounded us to take us safely. But

ABYSSINIAN TRIBES.
Note the crown made from a lion's mane. This is only worn by rulers.

wherein the safety lay was hard to see. Mules and men slipped and floundered through the mud. The outer robe of the soldiers which resembles a long sheet was thrown up high over the shoulder to keep it out of the mud, one hoped their guns were all on safety or too wet to go off for it seemed that every gun was pointing at someone's head and I verily believe if they had all gone off we should have all been dead men.

A Greek man who has lived many years in Abyssinia had kindly offered to

accompany us as interpreter. He cheerfully told us that a drizzle like that would probably last all day, if it rained hard it might stop sooner, but after a time in answer to our prayers the drizzle did stop and the hills and trees and grass were indescribably beautiful. Some of the trees are simply immense and many of them are hung full of honey baskets. These baskets are about a yard long and as big around as a telegraph pole, open at one end. Some one climbs high up in the tree with the empty basket and ties it in place. When filled he climbs up again and cuts it loose, it crashes to the ground where the bees are smoked away and the mass of comb, honey and bees are taken out of the basket and put into an earthen ware jar much like the water pots of Syria or Egypt. We have counted as many as twenty-five baskets in a single tree. The honey is used chiefly in making drinks. Water sweetened with honey is called "Birza" and is drank by women and children. Honey and water mixed and allowed to stand some days ferments and makes a very intoxicating drink called "tedge." The bee's wax is bought and purified and moulded into huge bricks or cakes by the Greeks and is of considerable importance as an export. Another strange sight to us were the parasites growing on the trees. We counted five different varieties of leaves all apparently on one tree, some trees were covered with a fern like growth on the upper branches. About one o'clock we stopped by the gurgling mountain brook and had our lunch. What wouldn't they give in the dry desert parts of the Sudan for just a few of these countless springs and mountain streams of Abyssinia.

About four o'clock we came to the top of a high mountain at the foot of which we were planning to camp. It was too steep and slippery for the mules to carry us so we dismounted and with the assistance of long bamboo mountain climbing sticks tipped with a sharp iron point we managed to slip and slide through the mud to the bottom. Our tent was soon up and a cheerful camp fire blazing in spite of damp wood. We got into dry clothes and our shoes were dried about the fire.

ABYSSINIANS AT GALLABAT.

The next morning we were on our way about seven o'clock. The paths were somewhat drier than the day before—the way was a succession of climbing hills descending them, crossing a stream and then repeating the operation; a few of

the streams were bridged. Now there is nothing in any other part of the world so far as we've seen or heard of like the Abyssinian bridge. Most of them have no means of approach or deproach. One rides up to the rickety looking mass of logs and sticks and grass laid across them, the mule sniffs, takes a flying leap and behold one is upon the structure at the other end. Another leap—one is thankful to be alive.

Our interpreter told us there was a rather bad hill just before reaching Aussa. We reached it about ten o'clock. That hill cannot be described or imagined; it must be experienced to be appreciated. The ascent was through a woods, the trees preventing the fitful sun doing any drying. The path was almost as steep as the Pyramids. The mules stood almost upright to mount some of the huge stone steps, then they would flounder through mud up to their knees. We clung tight to our mules. It seemed cruel to make them work so, but we felt if anyone died of over-exertion on this trip it were better a mule than ourselves. Our interpreter cheered us by telling us of awful accidents people had had climbing mountains in the rain. He told us how he had stood at the top of a mountain one time wondering whether to dismount when his mule had settled the question by tumbling over and over down the mountain, the interpreter wisely staying with him. They both reached the bottom unhurt. That seemed the longest hill ever. But we finally reached the top or somewhat flat and comparatively easy going. We came suddenly upon a clearing in the forest where myriads of white-clad soldiers bobbed up, they had been sitting waiting to escort us into the Capital. They had with all kind intentions brought us fresh mules. Now there are degrees of mules in Abyssinia showing in degree of excellence as a Ford is to a Pierce Arrow. We had been riding as befits lowly missionaries, the lowest type and weary at that. Lo, before us were two of the finest mules ever seen, clothed in sumptous purple velvet gayly embroidered, their necks and heads almost obscured by velvet bands studded with filagree silver work. We got down stiffly from our beasts which were hastily led to the rear out of sight. We confronted the new mounts not feeling in any way equal to them in our mud covered riding clothes. We looked at the huge animal "for Madam" with the

A MARKET DAY, ABYSSINIA.

big native saddle with its high front and back piece—they did have European styrups for our benefit. The Doctor got on one side to hold the saddle from slipping. "The Madam" reached up as high as she could and grasped the saddle, she got her foot in the styrup and threw her leg over as best she could but that high back piece was almost too much. Cold and stiff and weary as she was and then her foot stuck. The Doctor quickly saw the difficulty, grabbed the foot and pulled it on over. We were convulsed. The multitude of soldiers stood like Sphinxs probably dreaming that the usual method of American women mounting.

FETERARI (GENERAL) FANTA.

A magnificent mountain slope opposite Tulul Walel, the highest mountain in Western Abyssinia, its head wreathed in clouds and rarely visible at this time of year. Through the forest on top of the mountain we rode, not as high as Walel but still the clouds seemed just overhead and the drizzling rain which had begun dripping dismally from the tall forest trees and wetting the path and bushes through which we rode. There is Aussa just out of the clearing, just ahead and hardly visible through the rain and mist.

A compound surrounded with a brush fence. Two or three native houses upon it, this was to be our residence. On both sides and beyond were the Abyssinian houses.

We ride in state up to the door and descend stiffly from our mules. The house is locked. A hurried search fails to reveal the key. Hasty words and a loud altercation ensues. Finally some one dashes up with the missing articles. He was met not with cheers but with cuffs. Every high official seemed to take a turn boxing his ears and he was then led away to prison for his remissness. We enter the house. Um-m-m but it is cold and the floor damp. Clean rushes are spread on the mud and a few rugs on one end and four native three-legged stools produced from somewhere. We take our position shivering on the stools while the rabble withdraw. The officers give us a respectful adieu and intimate that the governor would be pleased to see us this afternoon. None of them were great enough to sit with us. We sat alone at the end of the room, appalled at our own greatness. No one great enough to visit with us except the governor. The funny thing was we did not feel a bit great. We were too cold and wet to feel anything much and however nice clean rushes are on the floor, they are not warm. The children sang, "You are the king of the castle and I'm a dirty old rascal." We would sit in state for awhile at one end of the room, just being great and then when we got too cold would go to the other end where

was a fire trying to burn of wet sticks and attempt to get warm.

In Abyssinia man is not equal. Our friend, the governor, was really king over two of Abyssinia's twenty-five

DEDJAZIMATCH BIRU.
Ruler of Western Abyssinia. Foster son of the late King Menelik.

provinces. Dedjazimatch his title which means "door or mouth of the soldiers." The common soldiers or natives had no access to the king of Abyssinia except through a Dedjazimatch. When near the royal presence he must strip to the waist and prostrate himself upon the ground, arise, advance a few steps and repeat the performance until near enough to be seen; the king might send two heralds to conduct him before him. This leads to a chain of thought somewhat ridiculous perhaps. If governors had to lie flat on the ground what would generals have to do? Turn somersaults perhaps. What would colonels do? Cart wheels and hand-springs while mere majors would have to stand on their heads. A court of this kind would lend endless variety to regal life and enliven many a tedious hour seeing some fat old general doing a hand-spring with his sword waving madly in the air. What would foreigners like American missionaries have to do? But banish all vain thought, here come the carriers and we can cease these acrobatical activities, mental and actual, as we balance on the three-legged stools and get into our comfortable camp chairs and have a bit of lunch.

At three o'clock an embassy came from the governor to conduct us to the gibi or enclosure. It was half a mile and they brought our Pierce Arrow mules but we decided to walk, to the amazement of everybody. Why walk when one can ride. In olden times the king

THE WIFE OF FETERARI (GENERAL) HAUPT GEORGAS.
An Abyssinian Lady.

rode into the house up to the throne and sat. The "gibi" (palace) was surrounded by tall pointed saplings set close together, perhaps fifteen feet high. In

addition there was a sort of chevaux de frise all around it for additional protection. A great crowd of people was gathered in the court yard through which our guide led us and through the judgment room where we stayed long enough to change our muddy shoes for ones brought for the purpose by one of our servants. The governor came to the door to meet us and motioned us to velvet covered chairs while he occupied the divan. On the walls were pictures of Menelik, his adopted father, of Ras Tafair, the present ruler and various other notables. Honey wine was offered and declined as politely as possible. Coffee and honey mixed with water were accepted. He is a young man thirty-two years old of a light brown color and a very quick mind. In fact we were astonished at the ease with which he grasped new ideas so that we could say that he is the brightest African we have ever met.

He is very anxious for us to stay in his country. We were invited to a formal luncheon on Sabbath. There were something like seven courses, quite nicely served, all hot with red pepper. Our refusal of all alcoholic drinks was an amazing thing to them, for in Abyssinia the bigger the man the more he drinks. When told that our whole country was temperate they politely forbore to tell us what they thought we were.

Before we sat down to lunch the Dedjazimatch had his wife and mother come in to meet us, an unusual courtesy to foreigners. His wife is very pretty, almost white. Her black glossy hair cut quite short as is the fashion amongst the high class women. The little daughter, "Torweek," meaning the finest gold, who is three years old, played about the room, sat up on her father's state chair till she was tired, then called imperiously to a servant to come and get her. She was very cute in her little long green brocaded silk gown.

Monday morning was spent in business arrangements. We are to choose any location about Sayo we wish and before long the Dedjazimatch promises to pay us a visit and formally give us our chosen place. He also wishes to aid in giving materials for buildings.

PILGRIMS—1620-1920.

* * *

I love to live with them, in dreams,
And pray that I and mine
May keep, with faith unsullied, all
Their standards for our line:

A Sabbath set apart for God,
That He might honored be;
And man a day of rest be given
That long life he should see:

A righteous brotherhood of men
Whose dealings, just and fair,
Should be the Nation's saving strength
To all who enter there:

In love preferring other men
Before themselves, if need;
And always with their trust in God—
These were their laws and creed.

For all who came and all who come,
The laws they made still stand,
And in our own allegiance, we
Subscribe to their command.

—Helen Shaw Thompson,
Member American Mayflower Council.

SUDAN.

Mrs. R. L. Edie, Khartum North, Editor.

ABYSSINIA—"SAYO."

By Charlotte Claney Lambie.

So many people have written to us and asked us what Sayo is, a town, a province, or what, that I think I shall try to answer them and perhaps some others whose ideas of the place are just as vague though they have not written to us about it.

Sayo is a small town in Western Abyssinia, it is set on a hill as everything in Abyssinia is. One reads about the great Abyssinian Plateau and perhaps forms a mental picture of a vast flat table lands as I did. But so far as we have seen, Abyssinia is a great collection of hills, larger and smaller, set in a sort of basin surrounded by the higher mountain ramparts which encompass it. We came to Sayo chiefly because it was the nearest inland town to Gambela, and as short a journey as possible was desirable in the heavy rains. It was also near Aussa, the capital of Western Abyssinia, where resided Dedjazimatch Biru, whom the Lord had used to open this door to us. He had told us we might live wherever we chose, so with the kind offer by a Greek merchant going on vacation, of a little three-room house for our residence for a year, added to other arguments in its favor, we decided to make this our headquarters for one year. It appeared to be a place desirable for a central station if the way should open up for permanent work in this land. It is indeed a place beautiful for situation. The Sayo hill and its neighboring hills are covered with splendid pasture grass, great old trees and patches of cultivated land.

The general elevation of Sayo and the hills round about is something over six thousand feet. The crest of the hill is closely packed with houses, a long narrow central street runs over the hill from north to south. At the north end on either side are native huts, carpenter shops, tiny sewing shops where sewing machines run with threshing machine noises, there are other huts with contents unknown but in front of which one sees mats spread on the ground with yards and yards of bright red peppers drying, on other mats are little berries which when dried and pounded up make a sort of soap powder which works very well on the native woven coarse cotton goods but is useless on foreign muslins; then there is the herb which is used in honey and water to cause it to ferment, this fermented honey water is very intoxicating, and everyone drinks it. Then come the huts of drink and sin and shame I was going to say, but one of the saddest things here is the utter lack of shame. Oh, that the Holy Spirit may come quickly and convict those men and women of sin and bring to them a sense of shame.

Coming on one finds himself in a great grass covered square, on Saturdays this is the scene of that African institution, the open market, where people come in droves driving sheep or dragging the poor things along by one leg. Some carry a bunch of chickens, legs tied together and swing on a stick held over the shoulder, women carry huge bundles of fire wood, big baskets of corn or goat skin bags filled with flour. There are earthenware jars of honey, gourds of butter, heaps of eggs, and lots of other things which people wish to exchange for money. And then what do they do with the money? Well rest assured they spend little of it. It is harder for a Galla to part with his money than it is

for a Jew. There are stories that the Gallas bury most of their money. Sometimes a Galla who is known to have money falls sick, he will not spend any of it for food or medicine and many have died without revealing the whereabouts of their "pile."

Other days than Saturdays this square is the Court House. Here the "Dania" ("Judge"), I don't know whether this name come from Daniel or not, is busy most of the time hearing cases, for the Abyssinians are great litigants. Usually the man who produces the biggest bribe wins the case. Everybody concerned in the case must be drunk or at least under the influence of alcohol before the case can begin else they can't talk. One coming from a land where a drunken man's testimony is valueless, stands in horrified amazement at the topsy turviness of such legal proceedings. False witnesses are often hired to testify on one or both sides. One seeing a trial for the first time would fear from the fierce looks and frantic gestures that every one was going to murder everyone else. But it is surprising how rarely it comes to this when one considers the amazing injustices done in the name of justice.

This all transpires on the western slope of the Sayo hill. On the eastern slope is the cemetery and little Abyssinian church. And let no one excuse himself for not coming to Abyssinia on the grounds that it is a Christian land. There is not a single mark of Christ upon any of the priests or the people. The priests are themselves deep dyed in sin. They keep the people in dark ignorance. The service is all in ancient Greek, understood neither by the speaker nor his audience. Any sin can be forgiven by paying a sum of money to the priest. It is considered a far greater sin to eat meat, eggs or milk on Wednesdays and Fridays than to lie or steal.

The ancient Coptic church of Egypt had not wandered farther from the true Gospel than have these Abyssinian Christians. There the Abyssinian Christians constitute only a small fraction of all Abyssinia albeit the ruling element. The vast majority of the people are so far as we can learn Pantheistic, Pagans.

Going on south along the narrow street we pass the houses of the Greek merchants on either side. All enclosed by high bamboo fences. There are about twenty-two of these Greeks living at Sayo, they deal in coffee, hides and wax which they export, and in salt, unbleached muslin, soap, candles, matches, and a few other things which they give in exchange. One Greek man makes and burns bricks, all very good but the price, which is exhorbitant; two others are carpenters. There is an almost unlimited supply of lumber about here. At present boards are produced by felling a tree and then "chopping" out boards with crude axes with an appalling waste of lumber. A number of the other Greeks make "Arige"—whiskey—from honey, thus adding fuel to the already uncontrollable flame of intemperance.

Many of these Greeks have taken unto themselves wives from the daughters of the land and some thirty little children of theirs constitute a problem for someone. Is it for you to solve? Straggling down beyond all this along the main street are the native huts, on the eastern and western slopes, lower down are the springs of lovely cold clear water where the women go with their water jars at sunrise and sunset, here the water and other burdens are carried on the backs, not the heads of the women as in Egypt and other Eastern lands, hence their carriage is not so free and regal.

The Greeks have planted many eucalyptus trees whose tall waving plumes mark Sayo from long distances. They have also planted lovely rose hedges, lots of fig, peach and mulberry trees.

On the surrounding hills live the Amhara military rulers with their serfs, the Gallas. The Amharas consider any kind of work beneath them. How they manage to exist with no work, no books, no anything, is a mystery. No wonder they are driven to drink. An English official who was visiting us recently and who knows more about Abyssinia than probably any other living foreigner, re-

marked one day that "Wasn't it a sad commentary on the Abyssinians, that if they were wiped out entirely today, they would leave nothing to remember them by tomorrow." They have not produced a book, a picture, a statue, a monument or even a building that would withstand the ravages of a rainy season!

But surely the Lord did not make all these people and this wondrously beautiful land for nothing. One thing which is here now that was not here one short year ago is the American Mission established on a lovely hill facing the Eastern slope of Sayo. The Lord opened the door and we came in to look. Then He graciously, through the ruler of Western Abyssinia, gave us a beautiful site where we feel sure He wishes us to stay. Here we have built a house and are living in the midst of a people not bowed down by sin but struggling in the delirium of it. A number of Galla families have asked us for places to live on our Hill and to work for us—we have quite a bunch of them here. We have a little three-room clinic where sick and suffering people come from all over the country. There is no place in the world so easy for a doctor to grow famous and gain a wide reputation as in this land where doctors and hospitals are actually not known outside of Addis Ababa.

Every Sabbath morning we have a little service in our house. We have usually from eight to fifteen, and more are asking to come. This morning we had the lesson of Annias and Sopphira and the sin of lying, a very necessary lesson in this land. One young man confessed that he lied every day. He is an employee in the Custom's. He said, "This is God's house and I can't lie here, I must say that I do lie, but from this time I hope not lie any more." Others said they were going to try not to lie. May our home indeed be "God's house" where many, many of these sinning ones may learn the true way.

We have had no news whether our Church is going to come in and possess this land for Christ, but surely the door was opened for some branch of the Church in America to enter in.

Dear Magazine Friends:—

Some weeks ago I told you about the marriage of Rev. Mills to Miss Thomas of the Australian mission—the first Christian ceremony performed south of Khartoum. A few days after the wedding they left for Nubia, a portion of the Sudan, which has only recently been subjugated, and are opening a new mission station.

On the last post I received a letter from the bride, and am sending extracts from it, knowing that you will all be interested in it.

"We have now been here three weeks and are feeling a little more settled. We feel very much out of the world, because we are so far from a post office and we get news weekly only from Talodia, three days' journey away.

"We had an interesting trip from Tonga (where we left the White Nile steamer) by motor to Talodi, and from there to Heiban by horse-back, the luggage being carried by bulls. It is a very mountainous and rocky country, with quite a number of trees of various kinds.

"Heiban is at the foot of a high mountain, and the villages nestle just on the hillside, and around at the foot are the plantations.

"The Nubas appear to be an industrious people, but of course we can not speak to them yet, except by means of Arabic, which some of them understand a little. In this part they have only been subdued recently, and do not know the government very well. Mr. Mills was near a village the other day and saw the people scattering after a rifle shot had been fired. He found that a women had been shot dead by a man. The rifles they have are evidently from the Hicks expedition, which failed so many years ago. They are a trifle dangerous in the hands of these people and the governor does not want us to go too far away from the military post.

"We are at present in an unfinished house, intended later on for an inspector, but we want to build away from the soldiers, and police quarters, and to get amongst the people. We have chosen a site, about an hour's walk from here.

The soil is good gravel—much nicer than the cotton soil.

"Water is scarce in the dry weather, and we shall have to rely at first on rather doubtful wells. The pigs are fond of wandering around the wells, and they do not look over clean. However, we have had a few old huts renovated, and hope to spend half our time at least during this coming wet season, near our new site. We shall learn to know the people. They are very small in stature as compared with the Shilluks and Dinkas. Mr. Mills thinks that they resemble the Buruns very much. Their houses are small and are built amongst the rocks.

"The men and children wear no clothes, and the women have a leather belt, with strips of leather hanging back and front.

"The country seems very fertile, and we hope to have a garden. Milk and eggs are very scarce, and fowls are very dear.

"We were very sorry not to get into touch with you by telephone, either at Malakal or Tanfikia, but hope you got our messages. We should have liked very much to have visited you, as Mr. Mills has not seen your station, and I am sure would be very interested in all your activities.

"We expect to stay here for about a year, and then are due for a furlough. We hope to go home for six months.

"Mails take a long time to come here now, as they come via Kosti-el-Obeid-Talodi, a three weeks' trip from Khartoum.

"We want to do some planting, and wondered if you had some ground nuts (pea nuts), the big American kind that Dr. Trudinger got. If so, could you send us by post a couple of pounds for seed? This is said to be good country for them.

"A soldier is just now due for the post, so I'll close with kind regards from us both, etc."

May I ask again, dear Magazine friends, that you remember this brave husband and wife in your prayers?

Very sincerely,

LILLIAN P. OYLER.

A TWO WEEKS' VISIT AT DOLEIB HILL MISSION.

At three-thirty Sabbath morning our boat from Khartoum reached Doleib Hill! We were almost a day late but we could easily have overlooked this, had we not been compelled to disembark at such an unearthly hour. It was quite dark and still, and having heard of the recent lion scares in that section, I confess that I was none too brave as we climbed the elevation of eight or ten feet, which warrants their calling the place a "Hill," and wended our way to the Guthrie house, where we were to stay during our visit with the Oylers' who at present are the only family at the mission.

I was glad when morning came so that we could see the place. I had never known before that the huge Doleib Palms in front of the houses gave to the Hill its name. It is decidedly a mission community, consisting of three homes for missionaries and their families, the church, Dr. Gilmor's clinic, the patients' huts, the huts for the workmen, and several store houses.

Our first day was Sabbath, and Sabbath is a busy day for the missionary. We attended church in the morning and it was quite a unique experience. The service is very well attended by the Shullas, and often as many as a hundred are present. Considering the fact that there are only nine professing Christians, this is a remarkably large audience. Recently the small-pox epidemic has reduced the numbers, but despite that fact there was a surprisingly good attendance. The people come to church, armed with spears and clubs. They lean their spears against the front of the church, but their clubs they keep close to their sides during the service, altogether reminding one of the stories of our Pilgrim Fathers, who took their rifles to church with them, ready for an attack by Indians.

Later in the day we accompanied Mr. Oyler to one of his village services. At each little circle of huts he would gather together a group of naked girls and boys, and sparsely draped men and tell them the story of the Saviour. The

women would stay on the outskirts within hearing distance. After a short service he would go on to another circle of huts. These native villages are very interesting. The walls of the houses are made of mud, circular in shape and topped with conical shaped grass roofs. They are surprisingly clean and in this respect are very unlike the native homes in Egypt. The fact is that if a wife neglects to keep her house clean and orderly, the husband may take her back to her father and demand the cattle which he paid for her.

We were not the only recent guests at Doleib Hill. In fact we felt quite honored to be able to place our names in the guest book, along side those of such distinguished personages as Clemenceau and General Allenby. Then, too, during our visit there the Governor of the Upper Nile Province and his wife came to dinner. We spent a very pleasant evening together. We were hoping that the King of the Shullas would call while we were there, but he chose some other time for his visit. However he did pay his respects by sending a gift of two fine sheep, so we were treated to some genuine royal mutton.

The Shulla King is a veritable Solomon, having anywhere from forty to four hundred wives. These wives live together in one village and no man but himself is permitted to enter its sacred precincts. When a Shulla become king, he inherits all the wives of his predecessor in addition to his own ingathering. He remains king as long as he is well. Whenever he complains of being ill it is customary for some of his wives to strangle him. The Shullas believe their king must die a violent death lest destruction come upon the whole tribe.

The country is full of game of all kinds. Mr. Cummings shot a fine big antelope, called a tiang, and bagged several partridges and guinea fowl. The men went hippopotamus hunting one day but were unsuccessful on account of high wind. The natives are very fond of hippo meat, but we all much preferred to eat of the fine fruit and vegetables for which the mission garden is known throughout the Sudan.

A very interesting "peace pow-wow" was in the making while we were there. A delegation came from one of the villages to ask Mr. Oyler to act as peacemaker in order that a feud might end which has been in existence between two neighboring villages for several years. They had had a pitched battle some time ago and Mr. Oyler had gone between the lines unarmed and had persuaded them to desist, although not until several had been killed on each side by their savage spears, which they hurl with greatest dexterity. The government has been investigating the matter and the villagers have decided that peace is the wisest policy. While we were there the two delegations met with Mr. Oyler at the mission and decided to have a gala feast day for which the missionary is to furnish the ox!

The Shullas, better known in our country as the Shilluks, are a very interesting people. They have a distinguishing tribal mark—raised flesh resembling beads, in rows across the forehead, and sometimes on other parts of the body. This effect is secured by pricking the skin with a fish hook and then inserting char-coal and sometimes manure into the flesh. They are a tall, straight people, and armed with their spears and clubs, they present a rather formidable appearance. However, they are a very likable sort and have not a few commendable traits. Some of them have seen the light and others are coming to it. The church has a tremendous work ahead of her to bring the Gospel to the people of the Sudan, of whom there are far more than we have begun to make provision for.

MILDRED MCCULLAGH CUMMINGS.

Dear Magazine Friends:—

An event of unusual interest has occurred in this province, and I am writing to tell you about it.

About seven years ago what is known as "The Sudan United Mission" began work among the Dinka tribe in this province, and among the original three workers there were two brothers who came from a very interesting family in Australia. This family has ten chil-

dren, eight of whom are missionaries in China, and two are connected with "The Sudan United Mission" and are stationed at Melut, which is about one hundred miles north of Doleib Hill.

Two years ago Dr. Trudinger, one of the brothers, returned to Australia, and persuaded a nurse to become his bride. At the same time, their mission committee appointed a young lady to help with the work at Melut.

About a month ago this young lady married Rev. Mills, one of their original missionaries. Their wedding was of unusual interest because it was the first Christian marriage ceremony performed in the Southern Sudan.

Their mission is opening a new station in Darfur province, which was closed to all "whites" until two years ago when the British sent an expedition against the ruler of the Darfurs, and killed him. Mr. and Mrs. Mills have been appointed to take up this new work. Their station is two weeks' journey from Melut, and three days from the nearest British official. Their going into such an unknown region, just as they begin their married life, will mean much to mission work in the Sudan, if we help to uphold them in prayer.

The Trudingers at Melut, are rejoicing over the arrival of a baby girl, who has been christened "Agnes Dora."

From official sources we have heard several times lately that Dr. Trudinger is making an enviable record for himself in his chosen profession.

Here at Doleib Hill we are rejoicing because the small-pox epidemic is finished and very few new cases of influenza are being reported.

Some weeks ago the Shulla king visited the mission, and we are thankful that he, in connection with the British inspector, succeeded in settling the feud which has been keeping this part of the country in an unsettled state for more than three years.

Very sincerely,

LILLIAN P. OYLER.

Doleib Hill, Sudan.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

"FELLOWSHIP OF FAITH FOR THE MOSLEMS."

"He that ploweth ought to plow in hope."—1 Cor. 9-10.

Dear Friends:—

Could any word in the Bible be more pertinent to our special need as workers for Moslems than the above. Until the present day work for Moslems is more like plowing than anything else. It is hard and discouraging labor, breaking up the ground of superstition and bigotry of custom and of prejudice. How often the Missionary sees practically no fruit for his efforts, and he might well despair were it not for the promises and for the light shed on his difficult task from the Word of God. "He that ploweth ought to plow in hope." The time for plowing is now, but it will soon be over. Thanks to faithful plowing, the seed will sink into good ground bye-and-bye, and the days of reaping will come. Hallelujah! "Now abideth hope"—May we all "abound in hope, in the power of the Holy Ghost."

Interesting reports have reached me of the work of the Southern Morocco Mission. Founded in 1888, this Mission seeks to carry the Gospel to the Moors, Jews, Arabs, and Berber tribes of South Morocco and the regions beyond. "At no time in the history of our Mission," writes the Chairman of their Council, "has the outlook been so bright and full of hopefulness as at the present, and we realize 'how great a door and effectual' is being opened for the preaching of the Gospel. Never has there been such willingness on the part of the people to listen to the Word of Truth as proclaimed by our missionaries, and the work in the dispensaries, so full of gracious helpfulness and benediction, goes on unhindered."

Interesting letters have also come to hand from one of our members in Constantinople. She says, "The Muezzins are calling to prayer in two mosques near by as I write. Two-fifths of our big school of 250 children are followers of the prophet. I wish it were wise to

tell you of many adult enquirers of our acquaintance. The doors are wide open and we long and pray for spiritual power to proclaim Christ to these people. It is hard to be patient till the day of peace and just government comes to this land, when a Turk may confess openly his faith in the Lord Jesus. When it does come we are looking for a wonderful opportunity. Please ask the Fellowship to pray that that time may be hastened, and that we who represent Christ here may do so in the power of the Spirit."

In this connection let us take hold of God with intense earnestness, that those statesmen who are deliberating just now on the problems concerning Turkey and the Near East may be divinely guided and that justice and liberty of conscience may indeed be granted to those lands that have been trodden down under the oppression of Islamic rule.

Mr. George Swan tells of tokens of God's working in Egypt, and of interest in the Gospel in spite of all the political unrest. God is undoubtedly working in Moslem lands—Morocco, Turkey, Egypt—open doors—enquirers—some spiritual movement. Surely this state of things has been brought about in answer to prayer, so now "Look to yourselves that ye lose not the things which ye have wrought, but that ye receive a full reward" (2 John 8). A "full reward"—a break in the solid wall of Islam—a harvest worthy of our God from amongst the Moslems. Now is the time to pray through—if we slacken off in the spiritual conflict, the day of opportunity may pass, and what terrible and untold loss that may mean.

There are still vast Moslem Fields untouched by the missionary. The agent of the British and Foreign Bible Society recently reported to the Hon. Secretary

AN APPRECIATION OF MRS. MARY CLOKEY PORTER.

The Missionary Association of Egypt desires to put on record its profound appreciation of the life and service of Mrs. Mary Clokey Porter.

Her deep devotion to her Lord throughout her long life; her absorption in the activities of His Kingdom, especially in the promotion and development of the spirit of thanksgiving in the Church, which has borne fruit to the glory of God in the Annual Thank-Offering; and her indefatigable zeal in the cause of missions, are characteristics of this consecrated servant of God, that we love to remember.

She was our friend in the broadest and truest sense. How much we shall miss her cheery smile as she welcomed us to the home-land we cannot yet conceive.

Her whole life characterized as it was, to the very end by the sweetness and freshness of youth, and the unflagging energy which crowned her with such abundant success, will be a constant inspiration to us who follow after.

We extend our sympathy to the bereaved husband and to the members of the Women's Board who were privileged to be co-workers with her, and we mourn with the whole Church which it was her joy to serve.

We are glad of her beautiful death, and that from being busied in the affairs of the Kingdom here, she went, without interruption to the new service in the heavenly land. It was as though she bowed her head in humble reverence for her crowning and passed quickly into the presence of the King, where she will mingle her praises forever more with the redeemed ones gathered out of many lands.

N. (Mrs. T. J.) Finney.
Helen J. Ferrier.
Carol E. McMillan.

of the Missions to Moslems League, that there are no missionaries (only a few colporteurs) working among the Malays of the Straits Settlements and the Federated States. He considers that the Malays are the easiest to win of all Moslems. Unlike the followers of the prophet in many other parts of the Moslem world, they are not fanatical and very few of them know anything about Islam. One who has revisited them recently says that in the interval of twenty years it has become easier to sell Scriptures to the Malays than to the Chinese; that they come and ask for the Injil. "The fields," the letter concludes, "are white unto harvest, but to the disgrace of the Christian world, I have to add that there is not one man preaching Christ to them."

It occurs to me that many of our members who are not missionaries might like to feel that they are preaching the Gospel to Moslems through our Fellowship as well as praying for those who do preach; so I propose to send a monthly magazine called "Beshair es Salam" (The Preaching of Peace) to certain Moslems for a year. The Magazine is edited by Mr. George Swan, of Zeitoun, Egypt, and is printed by the Nile Mission Press. Its one object is to preach Christ and Him crucified to the Moslems. God has already owned and blessed its testimony. Or, if preferred, I will send the C. M. S. Magazine for Moslems, "The Orient and Occident." Will our missionary members let me have the name and the address of any Moslem they would like a paper sent to, and state which they would prefer. I have some funds in hand to go on with for this work, but if any friends at home have this way of reaching the Moslems laid on their hearts and would like to subscribe, and so have their own special reader to pray for, the annual subscription for "Beshair es Salam" is three shillings, and for the "Orient and Occident" five shillings.

Will all members in or near London please note that we hope to have special meetings of the Fellowship of Faith for the Moslems, for prayer and conference, at the New Alliance Club, 10 Stratford Place, W. (off Oxford Street) on 21st April, at 3 and 5 o'clock. Tickets for tea may be obtained from the Hall Porter at the Club, one shilling each.

Since writing above I have received a letter from the Rev. S. M. Zwemer, D. D. He says, "It was my intention to send a message to all the members of our Fellowship of Faith, but I have been so deeply engaged in following up the wonderful Convention at Des Moines, that I have had no time even for a few days with my own family. I am now writing to enclose a copy of article which I prepared for the Sabbath School Times, and which I would like you to read, and perhaps you can use a portion of it as my message to the Circle. Somehow I feel that in our work for Moslems we need to emphasize more than we have done the death of Christ as the heart of our message."

Dr. Zwemer's article is such a timely one that I do not wish any of you to lose a word of it, and so I am having it printed in booklet form, and will send you each a copy.

Yours in Christ's service,

JENNIE B. LOGAN.

How splendid it would be if there could be little prayer groups in all the congregations in the United Presbyterian Churches from among the Magazine readers to join in this "Fellowship of Faith for the Moslems."

—M. Finney.

THE ORPHANAGE GIRLS.

The following is a letter which I thought I would like the readers of the Magazine to have a look at, so I have asked Miss Giffen the privilege of publishing it in the Correspondence Department of the Magazine.

—M. Finney.

Fowler Orphanage,
Abbasia, Cairo.

Dear Miss Finney:—

Some money has just been handed me as the gift of your Women's and Girls' Missionary Society of Zagazig to the Orphanage, eight dollars from the women and two dollars from the girls. Please assure them of our grateful thanks which are in no sense perfunctory or formal. I must confess the financial

end of the burden has bothered me no little. People have all been corroborating the evidence of the books that gifts through these summer months are never very many. So far, however, they have been coming very nicely, although not sufficient in amount to carry us through entirely. There are so many needs—one's heart fails. One big item seems absolutely imperative—boards to replace bed springs, so worn out and sagged in the middle that the two little occupants sleeping end to end in most of them all but stand on their feet all night. Sheets and nighties come next and clothing of all kinds, and how things do cost!

I feel, too, that we must pull up their diet to a more wholesome level. Since the war it has dwindled down to the point where the fat ones get thin after they come to us.

Just at present we are nursing measles. One case had been up and around only a day or two when six or eight more went to bed with high fever. The doctor is to come and diagnose them this morning. Miss Wilson is a tower of strength on that end of the work and Gameela is second in charge. Miss McFarland and Miss Ralph find their hands so full, too, that they wish for all time instead of three hours a week for work outside of their Arabic studies. I am afraid none of us quite realized how much there is to do.

Remember us to those we know and ask them to remember the orphans in prayer. We certainly need all the interest and love and prayer they can give.

Very sincerely,

EDNA J. GIFFIN.

COMMENCEMENT AT CAIRO GIRLS' COLLEGE.

For some weeks the new American teachers looked forward to Commencement with much curiosity. Imagination would not work. Fortunately no one attempted the impossible. For evidently Oriental scenes have not changed since the Queen of Sheba made her famous remark concerning the court of Solomon.

Our prosaic chapel and study hall, combined, was transformed by means of palms, flowers and rugs into a place of beauty and the adjoining dining room into a great drawing room.

The graduating class was composed of six from the College and nine from the preparatory department. They were as winsome as young girls are supposed to be on this important day. It is superlatively important here as it perhaps marks the first and last appearance before a mixed audience.

The programme which was in English, French and Arabic was most interesting and after an address by Prof. Russell of Assiut College the diplomas were presented in an unusually graceful manner by the acting American Consul, Honorable F. De Billier.

Later the guests were invited to view an exhibit by the art department and then into the dining room where tea was served and an informal reception held.

Can you picture all faiths, Moslem, Jewish and Christian, cordially mingling together? There were veiled ladies enjoying their tea with their western sisters utterly unconscious of the eyes of others. One of the seniors, whose father is Aide-de-Camp to the Sultan, was proudly presented by her father to the American Consul.

Cordial good-will and appreciation was heard on every side and from the lips of those who stand foremost for all that is for the real betterment of Egypt.

P. S.—The above was written for the Magazine by Miss Brahamsaid, one of the much appreciated American teachers who joined the teaching force of the Girls' College last year.

THE WITNESS.

Dear Friends:—

We are nearing the end of almost a month's trip on the Witness with the Achesons in our Luxor district and such an interesting time as we have had! Every time we went into a new village, I thought of the Magazine readers and wished that you might have been with us, for you see, I had this letter on my mind. We have not gone as far in miles as we had hoped to go, for the spring winds have been against us a good many

days. The sailors make a valiant start about daybreak on a smooth river, but before we have gone very far the wind is up, the water begins to ruffle and it is with great difficulty that they get us pulled into shore to tie up until the flurry is over. This boat is so big and flat that it wouldn't take much of a gust to upset us.

In some of the villages that we have visited, we have either a church with a native pastor, or an evangelist and we have met some splendid people. How we do enjoy being among them and appreciate their hospitality and bigheartedness! In such places the work consists in visiting the Christian families and having a service for them in their church. In other villages where we have no definite work, but the Coptic Christians have a church, we go to visit the leading men of the town or the Coptic priest and ask if we might have a service in their church. In this upper country, the request is seldom refused and immediately the word goes out among the villagers that the Americans have come and will hold a meeting at such and such a time.

Now that service is not what you might imagine it to be. If it is after night, the only lights are a few small candles casting their feeble rays among the huge, rough pillars. Some interested ones come in, sit near the front, and for the most part, remain in attentive silence until the service is over. But not so the children! Out of curiosity to see—not to hear—they come in swarms and trot in and out or from seat to seat until they make themselves a nuisance to even the native men and when someone hisses at them or gets up to chase them, they run like deer or hide behind the pillars until the storm is over, then begin their noise and whispering again.

When we go into a village to visit, our husbands sit out with the men, but Mrs. Acheson and I call for the women and are taken either upstairs or back through dark rooms to an open court occupied by goats, cows, chickens, or donkeys. Here the women and children gather and after talking for some little time and drinking the tea or coffee which they have made for us, we read to them from the Bible, explaining as we go, else they wouldn't understand it, and then have prayer. Sometimes they are not very careful about keeping quiet. For instance, yesterday, when Mrs. Acheson was trying to drive home a lesson on thanking God for His good gifts to us, one old woman said, "Are you English?" and during her prayer, two of them thought it best to take down a lantern that hung above my head and did quite a bit of chattering about it before I could stop them.

In this particular village, we had a meeting at six o'clock in the school room. Now this room was simply a huge space inclosed by four walls. A corn stalk roof about eight feet wide sheltered two sides. The ground was covered with old fodder and one corner was the abode of some animal who wasn't present for the meeting. There gathered in about fifty men and thirty boys, as nearly as we could count, for they were continually coming and going. To an onlooker the boys might have been playing "fruit-basket" and they moved so fast and so often that it was "upset" most of the time.

It had never occurred to any one to have a light in the place until Mr. Acheson was pretty well on with his discourse. When he attempted to read a passage with scarcely enough light to see the letters, they all, with one accord, began scratching about for a lamp and, after much stewing and fussing, produced two. One certainly has to have his sermon well in hand to be able to begin readily where he leaves off for every interruption. Outwardly, Mr. Acheson was not perturbed in the least, but such things going on day after day for weeks and months, are bound to wear on one's nerves and then you wonder why preaching makes a missionary nervous.

The poor women never get to these services and the children are often driven off because they make so much noise. Since time and working force are limited, only one, or at the most two, such services a year can be held for the men in any one village. Knowing all

this, how earnestly we do pray before entering a village, that the Spirit of God may be active in our own lives and may lead us to just the places He would have us go that we may sow the seed as He would have it sown, in order that He may be able to work His more perfect work in the hearts and lives of those who so seldom hear His word. And you, by your earnest insistent praying, can be real workers, helping in this part of the Master's vineyard.

Yours in His service,

MRS. GERTRUDE NEWLIN JAMISON.

STUDYING ARABIC FROM A BOAT.

"Students are earnestly reminded that no course, however excellent, can do much for a students, unless there be daily exposure of the ear to free intercourse of conversation, and a daily effort to engage in it outside lesson hours; also that it is entirely up to each student to make his opportunities for himself. If it were possible for each one to immerse himself for a month in some station, where he will hear little or nothing but Arabic, it would be well."

I have quoted the closing paragraph of the syllabus for the second Arabic examination under Cairo Study Center, and here we are on the "Ibis" with Mr. Reed complying with the above requirement. This is a new experiment, and those who planned the course are much interested in its outcome. We who are having the opportunity to try it out consider ourselves fortunate and that the experiment is well worth while.

We pulled away from the banks of Assiut at sunrise one morning and spent most of the morning getting through the locks in the big irrigation dam there which was our first new experience. Our first stop was at Beni Mohammed about eight miles below Assiut where Mr. Reed held two evening meetings in the Coptic church. This church is one of the most favorable to our evangelical work, and he has a standing invitation to preach whenever he stops. During the day he and Mr. Quay spent the time visiting the more prominent of the Christians in the town and in talking to groups of men wherever they found them gathered in the streets. It is in the streets that we find our opportunity to use what Arabic we know, and we never have any trouble in finding an audience. Any little group you stop with will soon grow in numbers until you have as many as you can handle. After the greetings, which are many and profuse, we ask them if they want to hear a story. They are always willing listeners and we tell them one of the old familiar Bible stories. Our supply is very limited yet, but we haven't time to stay long in one place, and the stories being new to them will bear repeating many times. Then follow a lot of questions which we ask them to make sure that they have understood us, for our accent in Cairo is quite different from theirs, also this gives us a chance to use our own vocabulary and to learn many new words from them as they answer. They are sympathetic listeners, and when we have explained that we know very little Arabic, so anxious to teach us new words that they all try to explain the meaning at once with the result that we are lost in the maze and can but wait until one quiets the rest and appoints himself spokesman. After a meeting a group of some twenty or thirty men follow us to the shore assuring us that we have honored them by our visit and that it was fortunate wind that brought us to their shores. One night a man brought us a pan of good rich cow's milk, a real treat, I assure you.

Our next stop was at Howatka where we found a church without a pastor. My! the villages are so many and so crowded full of people. It is hard for the missionary evangelist to make these visits and find little groups struggling to get along without a shepherd when he has no native pastor to send to them. The best that can be done until more workers are prepared is to give a group of these churches to one man who is made responsible for them, much after the fashion of the old circuit rider in America. We found a group of seventy or more in the church Sabbath morning, and since we had an Assiut man who understood English well, Mr. Reed went on to the next village leaving Mr. Quay

to take the service through the Assiut man as interpreter. During the service he unconsciously threw in an Arabic word which caused a general giggle. The women sitting next to me put their arms around me, patted me on the back and told me he was very clever. The Sabbath School, which meets in the afternoon, was turned into another preaching service so that they might hear as much from the visiting missionary as possible.

During the morning as we study here on the boat we can often go out across the gang plank and sit on the shore with an audience of men who have been loading camels or donkeys from supplies brought in sail boats, or of women who come to the shore to fill their water jars. So our opportunities for "exposing the ear" are all around us.

This is rather a meagre account of our first two stops, but I hope it is enough that you may realize how keenly we look forward to the weeks that follow. I have not touched on the surprises that each day brings forth by way of new sights and happenings. Sometimes when we are anchored out in the river, we are rowed ashore in a small boat, and if the water is too shallow to land, the sailors have to carry us ashore on their backs. Yesterday I saw a balky camel that surpassed any balky mule I have ever seen in America. He was loaded with four big sacks of sugar and then refused to get up off his knees. Three different times his drivers removed the load and each time he would get up and start to run away. Finally after the load had been lessened, and after much beating on the part of the men and much groaning on the part of the camel he grudgingly started off.

The first of April we will go back to Cairo to sit down at home to grind out verbs and other uninteresting things from a text-book, so you can see what a treat this month is to us. However, without the foundation work, no matter how confining and uninteresting it may be, the real missionary work would not be possible, and as you are remembering the missionaries in your daily prayers, don't forget the new ones who are struggling away in the Cairo Study Center.

IDA E. QUAY.

A LOSS BY FIRE.

Dear Friends:—

When Miss Finney's postal came reminding me that it was almost time for something from me, I began to cast about in my mind for the thing that should be written about. There are so many things of such vital interest occurring that it is sometimes difficult to select the one thing that should be told above all other interesting things.

There is the work in the schools where hundreds of girls are being trained for lives of Christian service in the homes and in the life of the Church, then there is the work of the Bible woman always full of possibility as she goes from home to home breaking the bread of life, then there is the coming meeting of Association with its problems and perplexities, then there is the coming of Dr. G. Sherwood Eddy for the Evangelistic Campaign early in the fall and the longing that we might have every member of the Church at home praying very definitely for this effort. For the seed has been sown here for many years and though there has been great blessing yet we long to see multitudes brought into the Kingdom. We long to see Egypt giving to the Savior His rightful place in the hearts of her people.

But Sabbath day, June 20th, will stand out in the minds of some of us as a day peculiar in our thoughts. That day the place of worship in the Faggla district was destroyed by fire. This congregation called their first and only pastor in the year of 1913. The congregation soon outgrew the little chapel in the school and so they bought a tent and put it up in the lot back of the school and have been worshipping in it ever since.

They have been preparing for a permanent place of worship for a long time and have the lot bought and the building begun. They have worked hard to pay for the land and to secure funds for the building. And the loss of the tent with the benches and books and other

furnishings were destroyed. The financial loss is heavy, coming as it does when they are trying to raise the money for the new building.

We in the Community house were aroused from our rest about three o'clock in the afternoon of that Sabbath and on going to the window we saw smoke rising apparently from our Faggala property. Dr. Kruidenier, who lives above the school there is in hospital and his wife was with him, and the keys of their house were with us. Two of the young ladies took the keys and ran, and the rest of us followed as quickly as we could get ready to go. But the tent was gone and the fire company's hose were playing on the benches and the posts of the tent. The fire lasted but an hour but almost everything was taken. We are thankful that the school and the home of the missionary were not seriously injured, only one window being broken and the casement of it charred. But the loss to the congregation is heavy. Some of the benches may be repaired and a few of the books may be rebound but it is almost all gone.

It is a loss to more than the congregation, for two other congregations that are outgrowing their buildings here in the city were just waiting till this tent should be free from service here to use it in one or the other of these places.

As soon as I could get over I went to see the pastor, for I knew that it would be a blow to him. At first he seemed dazed and hardly knew what to say or do. But after we had talked for a little while he remarked that perhaps the Lord saw that their work was prospering and that there was danger of them becoming proud of self-reliant and so had let them suffer thus that they might keep humble before Him.

As I sat and talked with him I felt that though reverses come they bring blessing with them. May this experience bring a blessing to this congregation and to the whole church in Egypt.

Will you not remember the coming evangelistic campaign and pray that this summer and fall may be a time of soul winning for the Master in this land?

Yours for Egypt,

MARY K. COVENTRY.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

SUMMER BIBLE SCHOOL IN PASRUR.

Before the Pasrur Bible School began we were rather concerned as to whether the workers from the two districts, Pasrur North and Pasrur South, would be able to live harmoniously together in such crowded quarters. More than twenty-five families were accommodated in tents and small rooms on the Mission Compound; and in spite of the crowding the spirit of love reigned, and we did not hear of even one little disagreement.

At seven-thirty in the morning we had classes for the women. The men had their classes at a later hour in order that they might care for the children while their wives were in class. This year our studies were in the book of Jeremiah, and at first the women thought it was too difficult for them, but before many days passed all agreed that it was an interesting and helpful study.

Following the women's class was a meeting for all, men and women. Dr. Martin, Dr. McConnellee, and Prof. Labbu Mal brought the messages at these meetings, heart searching messages they were. One woman had, as she herself expressed it, given herself over to Satan. Conviction came to her heart, and she has done all she could to right the wrongs she had done.

The evening meetings were conducted by the Pastors of the two districts. The different essentials of the New World Movement were the subjects presented.

One evening Miss Whitely presented the objectives for the New World Movement adopted by the Women's Synodical Meeting. A few days later the women met to consider what they themselves could do in their own villages. Each women took a Thank-Offering jug, and promised to try and teach the women of her village to give a Thank-Offering. Fifteen women promised to try to start

missionary societies in their villages. They will also endeavor to teach their women to pray.

Wednesday the women went home and Thursday Bhagan started their first meeting. When we went out the following Wednesday to help start the missionary society, we found one already started with twelve members. One woman brought a Thank-Offering of two annas that day because of the recovery of her baby, and four village women led in prayer at this meeting.

At Jhulki a society was started with eleven members. Rani who is the president is not able to read, but she will have her husband teach her a story, which she will in turn teach to the other women.

The young pastor at Sikhane is much interested in the missionary meeting in his village. They have twelve members and the collection at the first meeting was twelve annas. The Thank-Offering jug was not forgotten. Begum is rejoicing over the birth of a fine big baby boy; she put four annas into the jug. Her sister, Rajan, also put in four annas, because her baby's eyes had been sore and were better. A new bride shyly slipped an anna into the jug, she did not tell the cause of her thankfulness, and we did not press her for an answer.

We have not yet had reports from the other centers, but we have great hopes for many of them.

MARY KYLE.

GENERAL NEWS ITEMS.

The British and Foreign Bible Society founded in 1804 and represented in India since 1811, has published the Scriptures in 526 languages and dialects. Translations and revisions are now proceeding in over one hundred languages. The Society issues annually about ten million copies of the Scriptures, and during its history has sent out three hundred and ten million volumes containing all or parts of the Scriptures. Its work in this land is the forerunner of all missionary activities. The North Indian Auxilliary reports the completion of nineteen editions of the Scriptures, of three hundred and six thousand, three hundred volumes during the past year, and unprecedented circulation during 1919 of four hundred and one thousand, two hundred and eighty-one volumes, at an expenditure of Rupees fifty-three thousand, five hundred and sixty. The books, whatever their cost, are sold at prices which the poorest can afford to pay, so that every one may be able to purchase a gospel. The Society sent out more than one and a half million copies of the Scriptures in India, Burmah and Ceylon last year.

The Kinnaird College for girls in Lahore is very happy over the results of the University examinations this year. Ten girls were sent up for the Intermediate examination of First Arts, and all of them passed successfully. In the final examination of B. A. seven candidates were sent up and five passed. One of these five also passed the Honors examination in English.

There were forty girls in the College last year, the majority of whom were Christians. The Hindu and Mahommedan girls who attend, sleep and eat with the Christian girls, and seem to be glad of the privilege. The Lady Principal and resident Staff, together with the students, have one common dining room, and there are many happy social gatherings; altogether they live more like a family than a school, and the Christian influence brought to bear on the lives of these girls is incalculable.

There is no need to feel despondent regarding the future of women's education in the Punjab. The door of opportunity stands wide open, and India's own daughters are realizing more and more their high privilege in being able to serve their sisters.

The Lady Principal of the College holds an M. A. degree from the University of Liverpool, England, and has also taken a post graduate course at Brwyn Mawr College. Of the resident Staff there are besides the Principal, two other English ladies, one American, and one Indian lady, and four men Professors who are non-resident.

The Financial Meeting of the Mission is in session at the present time. There are many things of grave importance to the work to be settled at this meeting,

though the cheering news cabled from the General Assembly has done much to lift the financial burden which was weighing so heavily on the Mission.

We are sorry not to be able to report the arrival of the party that sailed from New York on May 28th, but no news has yet come to hand. We hear with great delight that the next party is due here in time for Annual Meeting. They may be sure of a right royal welcome.

SPECIAL MEETINGS AT AVALON.

We had such good meetings. Mr. Sutherland and Miss Anderson got hold of the teachers and girls in a wonderful way. I should say that the Spirit got hold of all of us through His servants. Mr. Sutherland had the English meetings, and Miss Anderson the Urdu ones for those who could not understand English. Two of Mr. Sutherland's talks were translated into Urdu by Miss Louisa Jessu. She took notes and followed him entering thoroughly into the spirit of the talk and doing the translation so beautifully! At first I wondered how thoroughly all would take hold, and I did not arrange for a holiday on Friday. The teachers came to me themselves with a request for a holiday that day and an extra meeting that morning, one which was translated, and which took hold of every one in a wonderful way. Mr. Sutherland certainly has a power with young people.

The English soldiers came to the evening services. Some of them wanted very much to come in the afternoon, but they are in the transport, and are on duty at that time. Some educated Indian men from the town came one evening. Miss Anderson held one meeting in the town school and quite a number of the mothers attended along with the school girls. The school girls also attended two meetings at the church.

Many of the girls—sometimes every one—stayed for after meetings of prayer. The work of the Spirit through all the meetings was quiet but very deep. One Sabbath afternoon after Mr. Sutherland's talk before Louisa began the translation, three of the teachers went out. For a moment I wondered why, and then I thought I knew and I guessed right. They went to have a little meeting with Mrs. Campbell who is a shut in. They said that they found her with tears in her eyes. She had to listen to the church bell and could not go which she longed to do, and she asked them to have prayer with her. They sometimes go Sabbath afternoon but nearly always had to suggest prayer, but this time she seemed so hungry for what the rest were getting! (Mrs. Campbell is a widow and is a member of our church. She was a Rajput Hindu who married a Scotchman).

One of our finest teachers was influenced by our meetings to consecrate her life wholly to Christ. She was a help before but now I feel so sure of her help and sympathy. We are to have communion next Sabbath and twelve of the girls will make a public profession of their faith and unite with the church, making nineteen this year. (Extract from a letter written to the editor by Miss E. J. Martin).

Examination Results.

Avalon reports good results in the Matriculation examination, passing four out of six candidates. "We sent up one very weak one who, of course, failed. Her father wanted to take the risk. The other failed only in English. We are proud of the fact that all six of them passed in Mathematics. All of our middle class passed. Miss Stratford, the government Inspectress, wrote that she had failed one-third of the candidates in English, taking the average of all the schools, so we are glad that all ours got through."

The Girls' Boarding School at Sialkot reports that fifteen girls were sent up for the middle school examination and fourteen passed.

The Rawalpindi city school sent up two girls both of whom passed.

The results of the Middle School examinations for girls have been unusually good all over the province. Quite a number of schools got good per cent of passes in these government examinations. The five girls schools of the Middle grade in Rawalpindi sent up 21 candidates of

whom 17 were successful. This all shows and encouraging outlook in the education of the girls of India, and that advancement has been made.

The Avalon High School is establishing such a reputation for itself that Miss Martin has been besieged with applications for admission, so many of which have had to be refused for lack of room. Miss Martin writes, "I had a case of measles and thought no more were taking it for I got her out at once; but three more have this morning. I have them on my upstairs verandah for we have no sick room. We are so crowded that we had to take the sick room and prayer room to accommodate teachers. Beds are on the shady parts of the verandahs and in the hall ways, for the dormitories are running over. I have refused about sixty girls in the past year. This when the parents pay boarding and tuition fees. We have 120 in space for 80, and might have had 200 by this time if we had had room. Our school would grow if we had buildings."

AN ACCOUNT OF THE SABBATH SCHOOL CONVENTION HELD IN LYALLPUR IN APRIL.

By Miss Grace Benjamin.

(Translated from the Urdu).

A combined Sabbath School and Christian Endeavor Convention was held in Lyallpur in April. Besides local visitors there were about 75 delegates present from various towns and villages of the Punjab, and the whole church was full.

The living and boarding arrangements for the three days of the Convention were under the care of the Rev. Wazir Chand, the pastor of the Lyallpur congregation, assisted by the missionaries and others, and were carried out to the best satisfaction of all.

On the third afternoon a social gathering was arranged by Mr. and Mrs. Dutt, Mr. and Mrs. David and Miss Haqq, on a very grand scale. It was held in the grounds of the Government Agricultural College, and the visitors were given the privilege of inspecting the buildings. Every one enjoyed the delightful afternoon.

There were a number of fine speakers, and a great deal of enthusiasm was shown in the meetings. Perhaps those who arrested most attention were Mr. B. Samuel of our Mission High School in Rawalpindi, and the Rev. A. Thakur Das of the Presbyterian Mission, pastor of the Lahore congregation. The subject well handled by the former was, "How to Create a Missionary Spirit in Our Christian Young Men." The latter conducted the preaching service on Sabbath morning, having for his text, "They shall run and not be weary and walk and not faint." There were four striking points to the sermon.

1. Nominal Christians, who neither run nor get tired.
2. Christians who don't run and yet get tired by picking up others faults.
3. Christians who begin to run the race but have very low speed.
4. Christians who run and yet are not faint.

After the preaching service the Sabbath School was held, and a model lesson was given by Miss Louisa Jessu. The lesson was well prepared and well arranged and the best use of the blackboard was made. This session closed the Convention.

The report of the All India Sabbath School Examinations for the past year as given at the Convention showed an encouraging advancement in increase of interest, increase of attendance, and increase in the knowledge of both teacher and taught.

The Temperance Declamation Contest under the leadership of Miss E. J. Martin was another very interesting feature of the Convention. Eight girls representing five boarding schools took part in the contest. All declamations were good, but both prizes were carried away by the girls of the Avalon High School, Pathankot, one the Demorest Silver Medal, and the other a money prize.

THE SARAH DOUGHERTY TRAINING SCHOOL.

There was pleasing excitement in the little native city of Khangah Dogran. From the roofs of their shut-in homes, women could see that tents had been pitched in the enclosure about the Mission School and the little girls on returning home from this school brought interesting stories of the preparation that was being made for expected guests. The missionary ladies also, when they made the last visits in the homes, had said that the Sarah Dougherty Training School for zenana workers, was to meet in Khangah Dogran this spring and a part of the work would be visiting in the homes in the city.

The ladies responsible for arranging this school, had gone about it with more or less fear and trembling. Last year almost at its beginning, the riot occurred and it had to be closed. This year the situation was none too reassuring. The air was more or less tense with rumors and dark threats. The movement this year was not only anti-foreign but anti-Christian as well, and it seemed uncertain as to the advisability of calling many Christian workers together in one place. But after much prayer and attention to the guidance of the Spirit, it was decided to hold the school for one week instead of the usual ten days and that only those be requested to attend who felt fully assured in their minds and willingly took all risks. Eighteen Indian Bible women were present, and three of the younger missionary ladies came for part of the practical work. Four of the older missionaries took part in the instruction. The two resident ladies Miss Mame Martin and Miss Jane Martin, had their hands more than full with attending to the physical comfort of the guests and directing the practical work. It was beautifully done.

One of the visiting missionaries found living parables on every hand. Eighteen years before, she and a missionary companion had brought two little palms in flower-pots and planted them before the door of the mission house. They are now sturdy trees twenty feet in height. The irrigating canal had then recently been brought through this section, and the country was just being reclaimed from the desert. Terrible hot winds and blinding dust storms were of daily occurrence. The mission compound is now as the Garden of Eden for beauty, and rich wheat fields stretch away on every side. "Whithersoever the river came, every thing lived."

The part of the town called the "old city" is regarded as sacred by the Dograns. It contains a number of beautiful tombs or mausoleums where holy men are supposed to have been buried. As long ago as since the time of the discovery of America, pilgrims have come to worship here. One evening at the close of the service, the members of the school walked over to see the tombs. We were courteously shown about by a descendent of one of these saints who is himself regarded as a holy man. He spoke of the great blessing that is being brought to India through the work of Christian missions for women. Standing in the shadow of the old tomb, he listened earnestly and wistfully to the Gospel of Life which the Lord Jesus brought to the world and promised to read the New Testament.

Shall we not have faith to believe that the miracle of life that has come to this desert land, is a type of the spiritual quickening that is being brought to its people?

I enclose some extracts from a letter written by Miss Cowden.

MARY E. LOGAN.

There were eighteen members in the two daily classes that were held. Such a good spirit was manifest all through the time they stayed. Since the heat is coming on fast, we thought best to begin classes at 8 o'clock in the morning. The classes sat until half past nine. After prayer, the women were formed into companies of three and sent out through the city to houses chosen before. The city was in this way well canvassed during the time the women were here. Only once was one company asked not to teach, and they were invited specially to come back to the same

house a few days later and given a hearty welcome! The Word was indeed well received.

The women returned for their noonday meal, and were allowed to spend the time as they wished until the evening meeting at five o'clock. Live topics were presented at these evening meetings by experienced workers. The discussions were very interesting as well as profitable. Difficulties were discussed and advice given as to how to meet them —hindrances and how to remove them! Much time was given for prayer. We hope there may be great revival in the lives of those who attended and through them revival brought to those who are taught by them.

An effort was made to get the high caste ladies of the city to attend a "purdah party" out at the Mission House. We were disappointed that so few came but those who did come were entertained with Punjabi and English music—vocal and instrumental, games such as potato races and bean bags were played; refreshments, candy and mineral water were served and all went away happy.

"May thy kingdom come."

HENRIETTA COWDEN.

RECORD MISSIONARY INCOMES.

Nearly £500,000 Increase.

The income from the home churches given to the missionary societies of Great Britain and Ireland during the year ending March 31, 1920, easily constitutes a record, far surpassing any total in the history of missions. It became clear at the end of 1919 that owing to the cost of exchange in the East, and the rise in the cost of living, it was essential that the societies should increase their income from the home churches by £500,000. Of that needed £500,000, at least £450,000 has been raised. The increase is spread through practically all the missionary societies, including the Bible Society. The most wonderful result is that of the Church Missionary Society, which by an increase of £229,000 has its income carried up to £669,000. This has enabled it not only to pay its way on the year, but to clear off a deficit, and carry over a balance of £5,000. The London Missionary Society has increased its income by about £30,000—i. e., roughly 25 per cent.; the Wesleyan Methodist Missionary Society, £36,000; the Baptist Missionary Society, £49,000; the United Free Church of Scotland, £26,000; the Bible Society, £57,000; and the China Inland Mission, £33,000. It has to be recognized that even with this increase (approximately towards half a millions pounds) the societies are not so well off as they were in the old days on the old income.

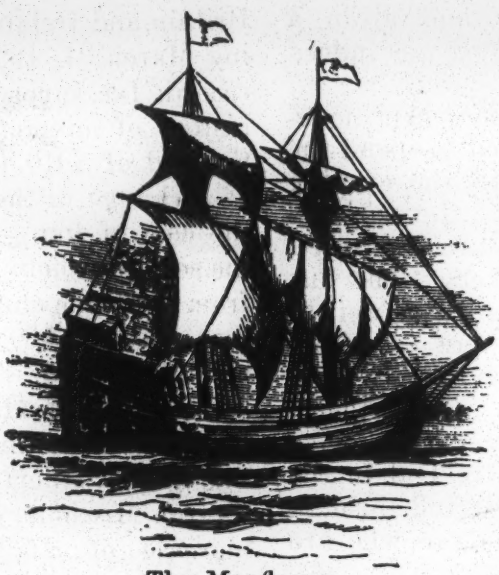
"GO YE!"

In this issue we show the faces in picture of a number of missionaries under care of Women's Board—new and returning after furlough—to our foreign fields this fall.

Go forth ye missionaries in your Master's name; go forth to your appointed fields of service for Him. Go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel, that Jesus Christ came into the world to save sinners. May He Who holds the waters in the hallow of His hands keep you in safety.—Ed.

THREE HUNDREDTH CELEBRATION OF THE PILGRIM FATHERS.

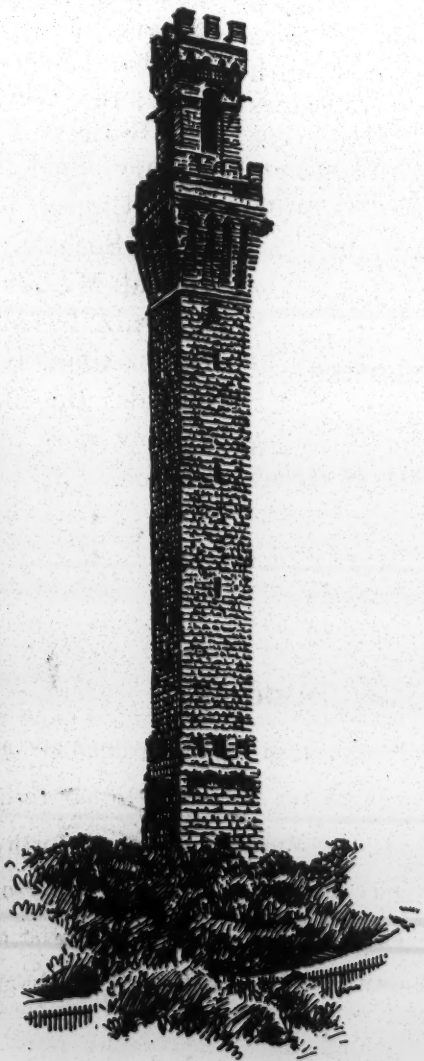
"We surely can note as one of the forces that helped to mould our Christian ideals the value our forefathers placed on Biblical knowledge. The Bible was not lost sight of when the laws were made, the government established, nor the institutions founded. The Word of God had the foremost place in the school curriculum of those early times."



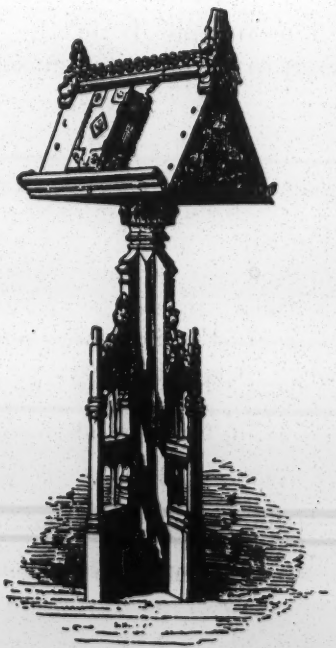
The Mayflower.

The Pilgrim Memorial Monument in Provincetown, erected in honor of the little band of liberty-lovers, who, to quote from Dr. Charles W. Eliot's inscription on the monument, "with long-suffering devotion and sober resolution illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

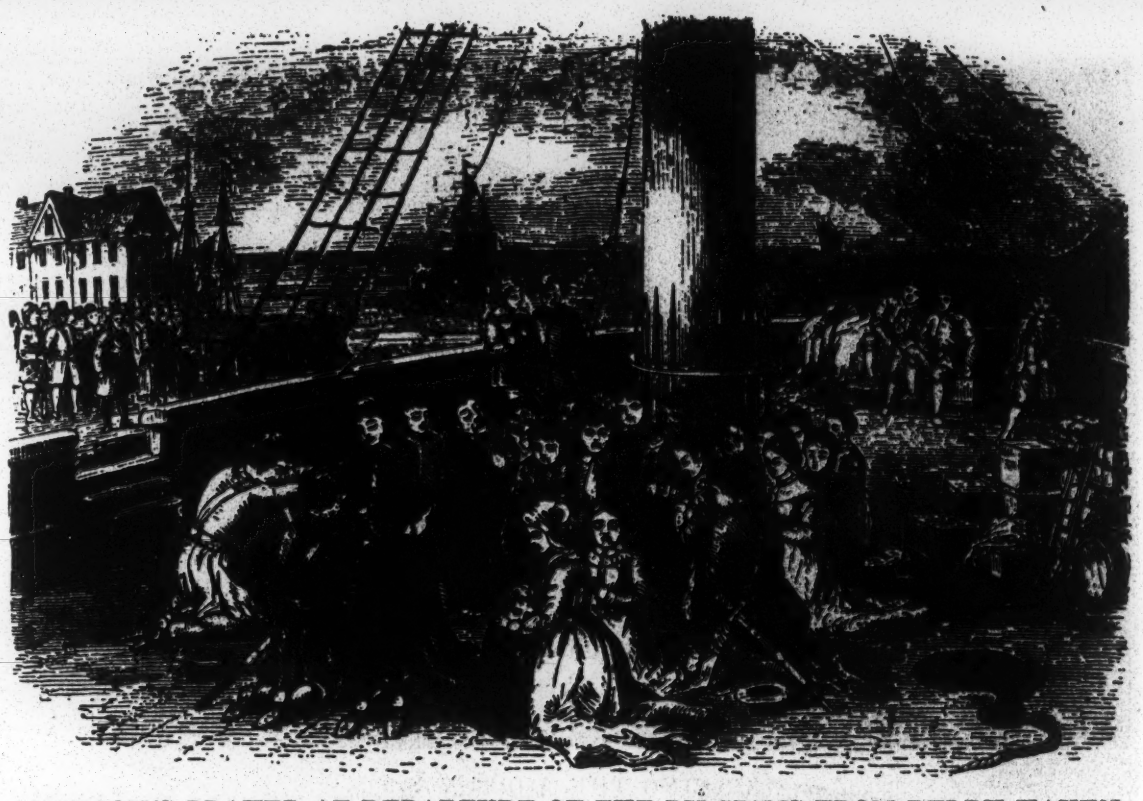
Two Pilgrims.



Pilgrim Memorial Monument.



Bible Chained to a Desk.



ROBINSON'S PRAYER AT DEPARTURE OF THE PILGRIMS FROM DELPH HAVEN.

A noted English traveler and author comes to us with this testimony: "Religion is the supreme factor which chisels out the character of a people or a nation."

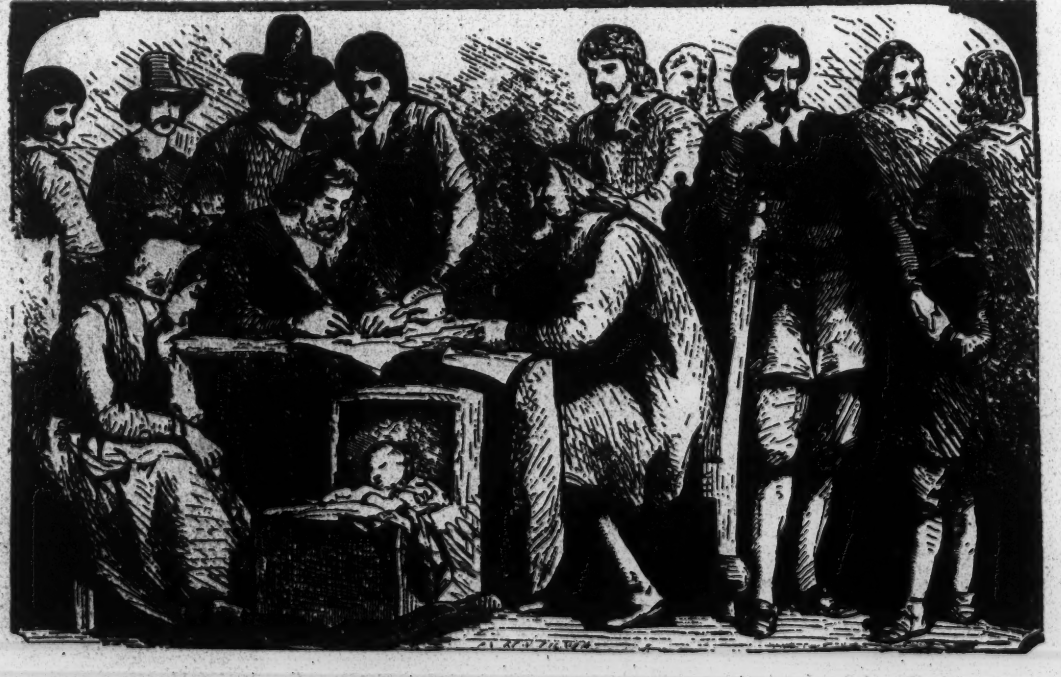
THE FAREWELL MEETING ON THE DECK OF THE SHIP.

"The last hour has come, the wind is fair * * * the beloved pastor is with them, they kneel upon the deck, and he offers once more a prayer, with tears upon their cheeks, they bid each other farewell."

From Strangers and Pilgrims.

SIGNING THE AGREEMENT.

Thus it reads: "In the name of God, Amen. Solemnly and mutually, in the presence of God and one another."



SIGNING THE SOCIAL COMPACT.

"This important document which was the birth of popular constitutional liberty was signed by all the men."

Notice the babe in the cradle—one of the "Compact."

From Strangers and Pilgrims.

THE LAST SABBATH AT PLYMOUTH (ENGLAND).

"Ever since the world began great men and women have crossed the stage of time and will be crossing until the curtain drops and time shall be no more."—Mrs. T. C. Atchison.

THE PILGRIMS' FIRST "MEETING HOUSE."

"They rigidly kept the Sabbath."

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE TERCENTENARY OF THE MAYFLOWER.

WHAT THE MAYFLOWER BROUGHT.

The approaching celebration of the "Mayflower Tercentenary" has induced wide discussion of the debt owed by the United States to those Pilgrims, but not the least of these debts is that for their spiritual contributions to the world. The principle that impelled the Pilgrims lay in the conviction that every man stands in first hand relation to God. The Pilgrim principle is the pulse of the personal life. Religion was the under-girding of the Pilgrims; they left all and dared all and committed all for the sake of religion—they may have been somewhat too severe and austere, yet they were earnest and sincere. What the world needs today is more Puritanism.

They believed profoundly in God. Into their written compact which they drew up within the Mayflower cabin went first of all this declaration, "In the name of God, Amen."

They brought also the notes of simplicity and genuineness. "Their pilgrimage was a protest against formalism, ceremonies, and mummeries." That which to them was evil, was evil and with it there could be no compromise.

They held strictly to the right of men to worship according to their own consciousness. They were their own high priests having access for themselves directly to God, and no man might minister for them.

They willed to have liberty. In their eyes no other value was so great as that of soul liberty. They brought with them the Book of Books—the Holy Bible—to them the revealed word of God. Out of their coming thus with the Bible in their hands has sprung the vast reach of that civilization which owes its spirit and genius to this one great Book.

They brought with them also the principles of democracy. With long suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy. "The whole wide reach of social service lay in embryo in their spirit and conduct."

The one hundred and two souls, exiles, who in simple heroic fashion crossed the Atlantic in their little barque, "The Mayflower" in the year of our Lord, 1620, "While merely aiming at freedom of worship for themselves and their children they were really bringing to new and frequent issue the long and resolute struggle of the centuries. We can see now that they were almost unconsciously pointing the way to a broader and freer life for the English-speaking people on both sides of the sea."

On November 28, Mayflower Universal Bible Day, is planned by the American Bible Society. Material for aid in instruction as well as the observance of a day of gratitude to God for the planting of His word on this chosen land may be obtained from the American Bible Society, Bible House, New York City. Also suitable plans for community and school celebration and ceremonials can be purchased by addressing 1 Madison Avenue, New York City, care of Community Service.

OBSERVING THE PILGRIM ANNIVERSARY.

England, Holland, and the United States are together observing the three hundredth anniversary of the coming of the Pilgrims to New England's "stern and rock-bound coast." The formal commemoration began in July with pageants at Southampton and at other towns in old England from which members of the *Mayflower* company were recruited. Then followed visits to the scenes of Pilgrim sojourn in Holland and this month a party of distinguished Englishmen, repeating the *Mayflower's* voyage, will arrive in New England.

September 6th is to be observed generally as the anniversary of the Pilgrim's sailing. During October there will be celebrations of one kind and another throughout the country. On November 11 the tercentenary of the signing of the compact in the cabin of the *Mayflower* while in the harbor at Provincetown will be fittingly observed. Church services throughout the English-speaking world will commemorate the "Pilgrims' Sabbath," November 21 (new style for November 11). During the ensuing week mass-meetings will be held in seventy American cities, including a meeting in Carnegie Hall, New York City, under the auspices of the American Mayflower Council.

A PROCLAMATION BY PRESIDENT WILSON

My fellow countrymen: December 21 next will mark the tercentenary of the landing of the Pilgrims at Plymouth in 1620. The day will be becomingly celebrated at Plymouth under the auspices of the Plymouth Pilgrim Tercentenary Commission and at other localities in Massachusetts. While this is proper and praiseworthy, it seems to me that the influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a nation merit more than a local expression of our obligation and make fitting a nation-wide observance of the day.

I, therefore, suggest and request that the 21st of December next be observed throughout the Union with special patriotic services, in order that the great events in American history that have resulted from the landing of these hardy and courageous navigators and colonists may be accentuated to the present generation of American citizens. Especially do I recommend that the day be fittingly observed in the universities, colleges and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women who established on this continent the first self-determined government based on the great principle of just law and as its equal application to all, and thus planted the seeds from which has sprung the mighty nation.

These various gatherings will all in a sense be preparatory to the great celebration on December 21, which President Wilson has requested by proclamation shall be observed throughout the Union. Interest on that day naturally centers at Plymouth, Mass., where representatives of all the foreign governments accredited to the United States will meet with delegations from every State in the Union and will be addressed by Senator Henry Cabot Lodge. For the first time in our history, Forefathers' Day, long sacred in New England, will have national recognition. In this connection the fact should not be overlooked that the whole country is equally concerned in the tercentenary of the first American constitution adopted in Virginia only a year before the sailing of the Pilgrims.

For the year 1921 there have been planned several elaborate series of historical pageants at Plymouth and in many cities throughout the United States. These exercises will continue throughout the summer and well into the autumn.

The tercentenary will also be marked by permanent gifts of historic value from the various patriotic societies. Many important improvements will be undertaken in and about the town of Plymouth. The famous rock will be replaced on the sea front.—From Review of Reviews.

THE YEAR'S PROGRAM.

In this issue we give the program for mission study. We are warranted to assume that there will be a more interested constituency in the studies outlined than ever before. We believe that the desire to know our own missionary propaganda is increasing. We also believe the study of world wide missions is finding permanent place in the program of our missionary societies.

The Women's Missionary Magazine not only supplies a program for use in societies, but larger still, plans to give to every reader information upon all subjects to be studied month by month. The purpose and need for systematic mission study is no longer debated. We need to know, and we are thankful for the opportunity to obtain information at so little cost to us.

Without any apology for making claims to the merit of our own publication—the Women's Missionary Magazine—we do feel the labor to make this monthly Magazine a help to mission study classes deserves a larger circulation in every congregation than it has. Everything from cover to cover in this periodical receives careful and prayerful consideration in its value to the Kingdom of Christ. We have no idle words. The women and men who write for the pages of the Women's Missionary Magazine are busy, devoted people in behalf of the cause represented. If in every home of the United Presbyterian Church there was a purpose to know of the affairs of the Kingdom as represented in Christian Missions, there would be a desire in that home to read the Missionary Magazine. Is it not a strange thing all will not understand their obligation to Christian Missions! How are we going to clear our conscience if we have no part in the supreme mission of the church?

This program, given with thought, prayer, and labor is for the entire church membership, if or not our church membership, to its every member, accepts his or her obligation to know of the missionary propaganda of our own denomination, nevertheless we could not be inspired to the task of a monthly missionary Magazine if we did not think that Christian missions included the entire membership as under equal obligation for sympathetic missionary intelligence toward our own and world wide missions.

There is nothing to hinder the United Presbyterian Church in realizing its plan and purpose for home and foreign evangelization, in its appointed territory but the failure of personal responsibility in its membership. Will we do more in this year's study of Christian Missions to accomplish our task?

* * *

"XENIA SEMINARY" AT ST. LOUIS, MO.

It will be a singular experience to both the community of Xenia, Ohio, as well as the Faculty of Xenia Seminary to open its year of 1920 for theological training in any other place than Xenia.

We regret to lose the Christian influences and fellowship of this institution, from the home of the Women's Missionary Magazine.

Some of us have never known its existence elsewhere. But the influences to have this institution farther West and invite and hold the support of United Presbyterianism in that section, warrants the removal even at a loss locally to the United Presbyterians and this friendly community.

The Magazine and its readers give their sincere desire for a strong, vigorous Seminary in its new location and its proximity to a large United Presbyterian constituency awaiting its wholesome influences.

* * *

TO CELEBRATE 300th ANNIVERSARY OF AMERICA'S ORIGIN.

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is the signing of the Mayflower Compact and the landing of the Pilgrims; and the other is the meeting of the first American legislative assembly.

We give large space in this issue to this event of so much interest to our nation and to the Christian world and we share the celebration with all our readers.

OUTLINED PROGRAM FOR MISSION STUDY FOR 1921.

WATCHWORD FOR THE YEAR.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Luke 10-23, 24.

UNITED MISSION STUDY COURSE—1921.

Text-Book—Foreign Missions:

"THE BIBLE AND MISSIONS."

By Helen Barrett Montgomery.

NOTE:—The year 1920 has been appointed by Bible Societies in Great Britian and America as Bible Year, which gives an added reason for a careful study of this subject and a wide effort to secure a more general use of the Bible throughout the world, especially in lands and among peoples who have never had the opportunity to read the Word of God.

—Central Committee.

The study of this book will be in charge of Mrs. J. P. White, Cedarville, Ohio.

Text-Book—Home Missions:

"THE CHURCH AND THE COMMUNITY."

By Ralph E. Diffendorfer.

"The Church and the Community" is an introduction to the study of the Local Church in its relation to other community institutions, forces and agencies. * * * It is hoped that these chapters will help the Church to seize its unparalled opportunity not to build up itself out of the community, but to build up the community out of its very life."

As formerly these studies will extend over a period of six months. Writers for "The Church and the Community" are Mrs. Haidee Ewing Rankin, Mrs. J. E. Dodds, Mrs. T. C. Atchison.

Price of text-books: Paper, 60 cents; cloth, 75 cents.

IMPORTANT NOTICE.

All Text-Books are sold by our Women's Board. Send orders payable in advance to Miss Elizabeth Milligan, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa. Do not send any orders for Text-Books or helps to any other address. Please notice this request.

JANUARY.

Foreign Missions:

"THE BIBLE AND MISSIONS."

My opinion of the Sacred Volume is, that it is to a nation as the keystone to the arch. No nation can long exist in peace that does not respect it. It carries peace and happiness into every society where its precepts are loved and its commands obeyed. To the young, its value and importance are beyond compare.

—Colonel Loomis, United States Army.

Chapter 1—The Missionary Message of the Old Testament.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Psalm 72.

Roll Call—Missionary Text from the Old Testament.

Topics for Study—

1. The Bible—Its Authority and Inspiration.
2. The Missionary Message of the Old Testament.
   1. In the Law
   2. In the Historic Books.
   3. In the Poetical Books.
   4. In the Prophetic Books.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 1—Community Life.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

Topics for Study—

1. Types of Communities.
2. Constructive and Destructive Forces in Community Life.
3. Community Organizations.
4. Challenge of the Church to Assume Leadership.

FEBRUARY.

Foreign Missions:

"THE BIBLE AND MISSIONS."

The Bible is the standard for earth's erring millions. The sacred rays of Love, Peace, Truth, and Purity beam and radiate from its glowing page.

—Archibald Alexander.

Chapter 2—The Missionary Message of the New Testament.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Matthew 28.

Roll Call—A Missionary Text from the New Testament.

Topics for Study—

1. The Place of Missions in the Teaching of Jesus.
2. The Place of Missions in the Life of Jesus.
3. The Place of Missions in the Apostolic Church.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 2—Economic Factors.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

Topics for Study—

1. Effects of Economic Factors Upon the Church.
2. Urban Economic Conditions.
3. Rural Economic Conditions.
4. Negro and Other Migrations.
5. What Shall We Do About It?

The Bolsheviki have attempted to bring about the abolition of the Sabbath day as the weekly day of rest on account of its age-long association with the ressurection of Christ. The virulence of the Red hatred of everything Christian seeks to substitute Monday for the old hallowed day.—Literary Digest.

MARCH.

Foreign Missions:

"THE BIBLE AND MISSIONS."

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom.

—Horace Greeley.

Tis very vain for me to boast
How small a price this Bible cost;
The day of judgment will make clear
T'was very cheap or very dear.
1746-1767.

—Michael Bruce,
(On the fly leaf of his Bible).

Chapter 3—Every Man in His Own Tongue.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Acts 2:1-21.
Roll Call—Name of a Bible Translator.
Topics for Study—
1. The Bible in the Early Church.
2. The Bible and Modern Missions.
3. Famous Translators.
4. Difficulties and Triumphs of Bible Translations.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 3—Co-operation.

By Mrs. J. E. Dodds, Omaha, Neb.

"Each for All and All for Each."

Topics for Study—
1. The Principle of Co-operation as Shown in the English and Belgian Movements.
2. The Co-operative Movement an Economic, Educational, Social, and Spiritual Force.
3. The Spiritual Value of Co-operation.
4. America's Place in This Movement.

APRIL.

Foreign Missions:

"THE BIBLE AND MISSIONS."

The general diffusion of the Bible is the most effective way to civilize and humanize mankind, to purify and exact the general system of public morals; to give efficency to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; to improve all the relations of social and domestic life. 1763-1847.

—James Kent, Chancellor of N. Y.

Talk about the safety of America! America will only be safe when fully committed into the hands of Him Who created the universe and swung the planets in their courses."—James S. McGaw.

Chapter 4—The Travels of the Book.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Psalm 67.
Roll Call—Current Missionary Event.
Topics for Study—
1. The Birth of the National Bible Societies.
2. The methods of Bible Societies.
3. The Colporter.
4. The Results of Bible Distribution.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 4—Homes and Housing.

"Make home-life a wholesome, happy, reasonable thing for every man, woman, and child in our land."

By Mrs. J. E. Dodds, Omaha, Neb.

Topics for Study—
1. The Home—a Social Institution.
2. The Christian Home and Its Influence.
3. Dangers that Threaten the American Home.
4. Home Substitutes.
5. The Churches Opportunity to Help Improve Housing Conditions in the United States.

MAY.

Foreign Missions:

"THE BIBLE AND MISSIONS."

The whole scope of human progress is suspended on the ever growing influence of the Bible.

—William H. Seward.

Chapter 5—The Influence of the Book.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Isa. 53.
Roll Call—Favorite Promise from the Bible.
Topics for Study—
1. The Bible's Influence in Christian Nations.
2. The Bible's Influence in Non-Christian Nations.
3. Civilization Without the Book.
4. The Bible—the Universal Book.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 5—Complex Community Situations.

By Mrs. Thomas C. Atchison, Lawrence, Mass.

Bible Lesson—1 Corinthians 3:9-14.
Topics for Study—
1. Changing Conditions—Some Ways of Meeting Them.
2. City and Rural Problems.
3. Community Programs of Religious Education.

Prayer: "Keep before us the vision of a redeemed society in which Christ shall reveal himself in the devoted lives of his followers."

JUNE.

Foreign Missions:

"THE BIBLE AND MISSIONS."

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the scripture teach.

—John Milton.

Chapter 6—The Leaves of the Tree.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Ephesians 3.
Roll Call—Name of a Book you would like to have translated into the languages of non-Christian peoples.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

Topics for Study—
1. The Influence of the Bible on Literature in Christian Lands.
2. Christian Literature Agencies.
3. The Influence of the Bible on Literature in non-Christian Lands.
4. The New Literature for the Orient.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 6—Community Leadership.

By Mrs. Thos. C. Atchison, Lawrence, Mass.

Bible Lesson—Romans 14:7-12.

Topics for Study—
1. Human Problems—the Church's Opportunity.
2. How to Gain and Hold Leadership in Community Work.
3. Co-operative Effort for Community Uplift.

Prayer: "Send us into our communities as living forces of faith, courage, and co-operation."

JULY.

HOME MISSIONS.

And the Gentiles shall come to thy light and kings to the brightness of thy rising. Isa. 60:3.

Bible Readings—Isa. 58:13, 14; 59:19, 20, 21.

Roll Call—Scripture Commands Regarding the Sabbath Day.

"The obligations, therefore, of the Church is great, not maintain the Sabbath for its own sake, as an end in itself, but as a means to the great end of winning happiness, light, strength, purity, and hope to the world."

"Democracy is safe while it draws strength from God. It perishes and with it the hope of the world when it links with moral ill."

Growth of Mormonism and How to Attack It.

Growth of Mormonism.

1. Its Power in Politics.
2. Its Aggrandizement in Commerce.
3. Its Missionary Propaganda.

And How to Attack It.

1. By Wide-spread Information as to Its Methods.
2. By Unified Political Resistance.
3. By An Aroused Church.

America must awake! The Christian citizenship of the land must rise in its strength and demand the passage of that amendment proposed by the National Reform Association forever forbidding polygamy and polygamous co-habitation wherever the United States have their jurisdiction; and back it up with all the power of the United States Government for its execution. Then when we have done that "Uncle Sam" can stand up with clean hands and preach to Polygamus Turkey the God ordained law of monogamy and so save the moral order of the world. That is our mission and should be our message.—James McGaw.

Sabbath Observance.

Recognizing the Integrity and Sanctity of the Sabbath.

1. As Man's Right.
2. As the Nation's Safeguard.
3. As a Divine Command.

World Prohibition.

Prohibition Not a Dead Issue.

1. Must be Guarded.
2. Must be Enforced.
3. Reaction of World Prohibition and Home Prohibition.
4. Woman's Suffrage An Asset in World Prohibition.

Home Mission Work Under the Women's General Missionary Society of the United Presbyterian Church.

1. City Missions.
2. Frenchburg College.

As well informed a student of international affairs as Colonel House is quoted as saying that with the United States under prohibition it will eventually influence all Europe to vote dry because otherwise Europe cannot compete industrially with the United States, and the economic argument of national and personal efficiency will be stressed in addition to the moral and religious appeal.—The Continent.

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

So we thy people, and sheep of thy pasture, will give thee thanks forever; we will show thy praise to all generations.—Psalm 90.

Bible Reading.

Topics for Study—
1. The Agents at Work—the Women's Board of Directors.
2. A Year's Work—Study the July Magazine.
3. Our Medium of Information—the Women's Missionary Magazine.

If ever there was a time when the need and privilege of evangelism can be impressed upon the youth of our churches, that time is now. The present and immediate future is being conserved, but the more distant years must find their fulfillment in the young people of today.

SEPTEMBER.

FREEDMEN AND AMERICAN INDIAN MISSIONS.

The Lord shall reign forever, even thy God, O Zion unto all generations—Praise ye the Lord.

Bible Reading—Psalm 147.

Roll Call—Facts from these mission stations.

It cannot now be said as it was stated sixty years ago, that a Negro cannot be educated. The history of education among the colored people for a half century does not confirm the statement. The noble men and women who went into the South as missionaries and felt their way through the smoke of battle and stepped over crimson battle fields and among the wounded and dying to bring intelligence to the Negro, were taunted as going on fool's errand. * * * The Negroes have made more progress in these fifty-four years than any other illiterate people in the world, and they have justified the philanthropy and public policy that made the expenditure.—From Worlds' Citizen Conference.

Freedmen Missions.

1. The Negro.
   1. His Present Attitude Toward Progress.
   2. Some of His Recent Achievements.
   3. His Right to World Citizenship.

2. Christian Contribution—through the Women's General Missionary Society of the United Presbyterian Church — to the Negro's Education.
   1. Schools.
   2. Dispensary and Training for Nursing.
   3. Farm for Teaching Practical Methods in Agriculture.
3. The Negro as Producer. The Ministry of Agriculture.

Our American Indian.

1. The Goal of the Indian Bureau.
2. Factors in the Indian's Development.
3. Hindrances to the Indian's Development.
4. The Indian Service an Opportunity.
5. The Society of American Indians—Its Function.

OCTOBER.

SUDAN AND ABYSSINIA.

Serve the Lord with fear and rejoice with trembling. Ps. 2-11.

Bible Lesson—Isaiah 55.

Roll Call—Name the missionaries and their stations in the Sudan.

Topics for Study—

1. The Duty of the Church Toward Abyssinia.
2. The Call of the Blacks.
3. The Arab and His Need.
4. The Black Moslem.
5. The Girls' Boarding School. Its Opportunity and Influence.
   (a). The Boys' Home. Its Aim and Its Need.
6. The Sudanese Woman and Her Outlook.
7. The Way to the Black Man's Heart.
8. Medicine and Missions in the Sudan.
9. The Mission Field a Battle Field.
10. In the Shadow of Islam.
    (a). Sunrise in the Sudan.

A Challenge.

"Already we have the United Presbyterians of the United States well established in the region where the Sobat River joins the White Nile. In recent years this Christian body has experienced a remarkable missionary awakening. May it not be that God is urging them to attempt even greater things than they have planned. What nobler challenge could come to any branch of the Christian Church?"—From a paper by Cornelius Patton, 1917. "Since then a challenge to explore into Abyssinia has been taken and Dr. and Mrs. Lamble now invite the church to seriously accept the challenge of opportunity, 'Go and possess this land for Christ.'"

Read recent articles in United Presbyterian of the trip into Abyssinia.

NOVEMBER.

EGYPT.

In the whole compass of poetry there is nothing more poetical, more musical, more thrilling, and in some passages more full of lofty inspiration than the Psalms of David.—From a Cloud of Witnesses.

Bible Lesson—Ephesians 2.

Roll Call—Name some of the needs of missions in Egypt.

"Thy Kingdom Come."

The 1921 Egypt Special Number of the Magazine will circle around the key-words: Advance, Changes, Leadership, Opportunity, Obstacles, Influence, in articles dealing with the relation of the missionary enterprise to conditions in Egypt: Religious, Political, Social, Intellectual, Industrial, Agriculture.

—M. Finney, Associate Editor for Egypt.

"Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold, more to be sought than a great name, or apparent opportunities for large usefulness, of deeper significance than high intellectual attainments or power of popular influence, is the gift of prayer—may God give it to each one of us—the secret and sweetness of unceasing, prevailing prayer for the coming of the Kingdom of the Lord Jesus Christ."—Robert E. Speer.

Let us cling with a holy zeal to the Bible and the Bible only, as the religion of Protestants.

DECEMBER.

INDIA.

Heretofore we have confined our India Special numbers almost exclusively to the work done in our own Mission whose territory embraces a very small part of the area of the whole country. India is in reality half a continent, having an area of a little over half that of the United States, and a population three times as great. We have thought it would be illuminating to take into account the whole land, and give our readers a short history of eight of the largest missionary bodies working in the country who are all seeking to reach the goal—India for Christ—while the Forward Movements, common to all Societies, with a new faith and a new vision are pressing toward the mark—India for Christ in the present generation.

One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

—*Ephesians* 4:5, 6.

There are diversites of administrations, but the same Lord. And there are diversities of operations but it is the same God which worketh all in all.

—1*Cor.* 12:5, 6.

Bible Reading—1 Cor., Chapters 12 and 13.

Roll Call—Name and locate a well known institution in India.

Other Missions Working in India.

1. The London Missionary Society.
2. The British and Foreign Bible Society.
3. The Church Missionary Society.
4. The Church of Scotland Mission.
5. The American Presbyterian Mission.
6. The Methodist Episcopal Church in India.
7. The Canadian Presbyterian Mission.
8. The Disciples of Christ.
9. The Most Important New Work in the Punjab.
10. The Field is White to the Harvest. Send the Harvesters.

Missions are the chief end of the Church. The chief end of the ministry is to guide the Church in this work, and fit her for it. The chief end of preaching in a congregation ought to be to train it to take its part in helping the Church to fulfil her destiny by giving money, sympathy, prayers, sons and daughters to the work. And the chief end of every minister ought to be to seek grace to fit himself thoroughly for this work.—Andrew Murray.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

"His lamps are we,
To shine where He shall say,
And lamps are not for sunny rooms.
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him;
And as sometimes a flame we find
Clear shining through the night—
So bright we do not see the lamp,
But only see the light,
So we may shine—his light the flame,
That men may glorify His name."

Jesus said, "I am the light of the world; he that followeth me shall not walk in the darkness but shall have the light of life."

Where the light of Jesus Christ has not shown there is darkness. Do we feel our responsibility for the millions living in darkness? We have been given the command, GO. He is counting on us to carry the light of life to the whole world. We are to give this light to those around us, and to the uttermost parts of the earth.

Will we fail to follow where He leads? The task is ours. Will we do it?

"What if your own were prisoned
In some dark and hostile land,
And the only key to set them free
Was safe in your command?
Would you breathe fresh air
While they stifled there,
And sit and hold your hand?"

"Yet, what else are you doing.
O ye by Christ made free,
If you fail to tell, what you know so well,
At home and across the sea,
To those who have never heard
One tender word
Of the Lamb of Calvary?"

MAKE THE MARY CLOKEY PORTER THANK-OFFERING THE VERY BEST.

A WORD TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

We wish we could meet you all personally and together talk over the many encouraging things of your work. I know you have each had rich blessings in your own lives while helping the different societies in your presbyterial.

We trust that in the months passed you have each been faithful in keeping the Thank-Offering before each society. We have now come to the time of gathering in the results of your work.

You Each Have An Important Work Just Now.

Inspire each society to make this year's Thank-Offering their very best. Encourage and help to plan an attractive program. Each presbyterial Thank-Offering Secretary whose name appears in the new Statistical Report will receive by September first a blank sufficient for each organization in your presbyterial. When you open this package the first thing you will see will be a postal card addressed to the General Thank-Offering Secretary. *Please fill out and mail at once.* You will also find blanks of four different colors. Fill out the blank spaces at the top of each with your name and address, then send the *white* ones to the women's societies, the *blue* ones to the Young Women's societies; the pretty *pink* ones are for the dear Juniors and the *yellow* one is for YOU.

If there should be one or more congregations in your presbyterial without a society send a blank to the pastor for every congregation in the United Presbyterian Church wants to give a Thank-Offering this year.

When sending blanks ask that they be filled out as soon as possible after the "Ingathering" and be returned to you.

After you have received reports from all societies use the *yellow one.* Your report and all blanks received by you from all societies are then to be sent to General Thank-Offering Secretary, 905 Publication Building, Pittsburgh, Pa. I know you are saying, What will I do if some do not return their blanks? Write for it, phone for it, or if need be GO for it. Do not give up until your report is 100%.

Would not we all rejoice if all presbyterials were on the Honor Roll. Will you do your part in placing your presbyterial on that Roll? How can you gain a place on this Honor Roll? By sending in well filled blanks from all societies in your presbyterial.

Seventeen presbyterials were on this Roll last year. Last year three hundred and ninety societies failed to send in their reports. Let us each do our part and have reports this year from every society in the whole church.

Remember the assurance, "I can do all things through Christ Who strengtheneth me."

ONE "THANK YOU."

Out of ten lepers whom Jesus healed as they went to the high priest, as He had directed, only one came back to thank the Master for his cleansing. Just as soon as he realized that he was healed, he turned back and glorified God with a loud voice. He fell upon his face at Jesus' feet and poured out his thanksgiving. He realized the source of his great blessing and came to give thanks to the giver. What of the other nine? Had they received cleansing, too? Why did they not say, "Thank You." Did they appreciate the blessing they received? Do we count them ungrateful?

Let us each one stop and think of all He has done for us us. So many blessings we have enjoyed without even thinking from whence they came.

Can we condemn the nine lepers who did not thank the Master?

Are we thanking Him daily for all our blessings? If not let us each strive to so live, "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." Ephesians 5:20.

MYSELF—OTHERS.

Charles D. Meigs, the author of "Others," a true servant of Jesus Christ died recently. The most conspicuous floral piece sent to his home at that time bore the one word, *"Others."* This was sent because it so well represented the life he had lived. What of your life? Are you interested in missions? Are you interested in those living around you? Do you recognize God as the giver of all your blessings?

Of course if we should live only for ourselves the honest tribute to be placed upon our casket would be *"Myself."* Instead of this if we, like our Master and Mr. Meigs, are interested in and are working for others we too may have the tribute *"Others."*

Which shall it be?

THANK-OFFERING BOXES.

Did you use one this year? How often? His blessings to us are daily. Did each woman in your congregation have a box? Did you encourage her to use it?

If you have not used boxes, won't you try it this year?

When should you give these to the society? Just as you can get them.

Where can you get boxes? Mail your request to 905 Publication Building, Pittsburgh, Pa.

How much are the boxes? Free for postage. Postage per dozen with leaflets, 8 cents.

Write for them today.

Did your society hear about the the Thank-Offering box that was lost? If not send for that leaflet for each member.

Maybe they would enjoy reading about Rashm's Missionary Hen.

Is it possible for a gift not to be a gift? This leaflet tells us how.

The flower gift tells how we can each brighten the life of some one.

Georgia's corner will encourage us each to do our very best.

"In the world is darkness,
So we must shine,
You in your small corner,
And I in mine."

We may not have been giving to missions because we did not have dollars to give. "What a Little Child's Penny Did in Saving Souls," will stimulate us to give as He has prospered us.

"The Missionary Potato" will give the younger people a plan. Maybe the older ones want to try it, too. These potatoes retailed for ten cents each. If you bought one you had to promise to plant it and give results to missions.

What is the temperature of your church? Read "Missions—the Thermometer of the Church."

All will enjoy the story of the Thank-Offerings of India and Egypt.

These are only a few of the leaflets. Leaflets FREE. Postage 2 cents a dozen.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.
(At $25.00 Each).
July 15, 1920, to August 15, 1920.

1. Miss Margaret McQuiston, College Corner, Ohio. By her sister.
2. Miss Anna McQuiston, College Corner, Ohio. By her sister.
3. Mrs. F. S. McCuen, 4021 Northminster St., Pittsburgh, Pa. By her husband.
4. Miss Belle Braham, New Castle, Pa. By W. M. S. of 1st New Castle, Pa.
5. Mrs. B. H. Ellis, 2046 Bermuda St., Long Beach, Calif. By W. M. S. of Long Beach.
6. Mrs. Pearl Dowing, Peebles, Ohio. By her brother-in-law.
7. In memory of Mrs. Jessie Boss, Providence, R. I. By W. M. S. of 2nd U. P. Church, Providence.
8. Mrs. Thos. H. Murray, Dunbar, Nebr.
9. Mrs. A. J. Keyser, St. Clairsville, Ohio, Box 241.
10. Miss Laura A. Tate, 729 Ottowa St., Los Angeles, Calif. By Home Department of Sabbath School of 1st U. P. Church, Los Angeles.
11. Mrs. B. J. Burns, 515 Lafayette Ave., Buffalo, N. Y. By W. M. S., 1st U. P. Church, Buffalo, N. Y.
12. Mrs. Edith Nanney, Calipovia St., Albany, Ore. By Albany W. M. S.
13. Mrs. Mary E. Davis, Shedd, Ore. By her sister.
14. Mrs. J. A. Coney, Shedd, Ore. By her sister.
15. Mrs. R. C. McCormick, Shedd, Ore. By her husband.
16. Miss Lola Asher, Ellwood City, Pa. By Ellwood City "Anna Milligan" Y. W. M. S.
17. Mrs. Nancey McCleery, Corner Vine and Grant Avenues, Martin's Ferry, Ohio. By her daughter.

HONOR ROLL.

Argyle.
Beavery Valley.
Big Spring.
Chartiers.
Cleveland.
Colorado.
Garnett.
Idaho
Indiana.
Northern Indiana.
Le Claire.
Mansfield.
Oklahoma.
Rawalpindi.
Rock Island.
Vermont.
Wisconsin.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Cleveland Presbytery, 2nd Youngstown Y. W. M. S., 15 members.

Cleveland Presbytery, Cuyahoga Falls Y. W. M. S., President, Mrs. Kenneth Bert, Corner 4th and Payne Avenues, Cuyahoga Falls, Ohio.

PLEASE READ.

There seems to be an impression that our Young Women's Special Work is the same as last year *with the addition* of the salaries of the Bible women in India. Let it be said again that the salaries of the five foreign missionaries we assumed last year are being paid by individuals, congregations or societies now. We still have three home field workers on our list. Our special work now is as follows: For this year, to salaries of Bible women of India, $4000; to salaries of three home workers, $2600. See the Young Women's Report, July Magazine, and explanation in August number for more minute details.

"RAGS AND RUGS."

Oftentimes in these days of unique advertisements, just the very uniqueness of them causes us to stop and read. We are possibly not interested in the line of goods, but whether we acknowledge it or not, most people are more or less curious. Unusual captions arrest the eye and tickle the imagination. The above subject found in the Youths' Companion looks prosaic enough yet savors a little of mystery. It arrested the attention of one reader at least. Perhaps you have a small curious bump and may wish to know what followed.

It was the story of a weaver who, although usually cordial in manner, was this time quite gloomy and uncommunicative. As he walked to and fro tending the loom, he was compelled quite frequently to stop to cut out rags unfit for weaving. Rough work displeased him very much for he was a careful workman. How could he have smooth work with knotty rags! As he snipped he was heard to mutter, "They must take in their rugs what they bring in their rags!"

How appropriate is this thought when applied to life in its many diversities. God supplies the warp of life. Man furnishes the woof. Sometimes we wonder why unloveliness is so common. So many traits are unattractive. Some who have these "knots and tangles" in their lives assert that they are as the Creator made them. He furnished the warp. The woof was man's offering. Uncontrolled dispositions, unruly tongues, crude mannerisms, uncouth tendencies we can control. How often is life spoiled because we insist on bringing to the Great Weaver poor material! And how often is the failure laid to God's account! What must be His disappointment in the finished work! The warp

of life is our natural endowments; the woof, the use we make of these. The "rags" we offer will determine the kind of a "rug" that will be woven.

Can you see any connection between the foregoing thoughts and ineffective work in our missionary meetings? The average organization is well supplied with brains. True in some localities there is a greater degree of mental cultivation than in others, but in a land such as ours most communities are richly endowed mentally. Likewise has the ability to perform been unstintedly bestowed. God has been mindful of His own. Why such poor work here and there? Why such meager results as viewed from man's standpoint? If one is to be governed by the statements of people themselves, she must believe that failures are due to either a lack of application or a shoddy use of the same. "Poor rags," hence "poor rugs!"

Will there still be a tendency to tardiness at the meetings or only an occasional attendance? Will we refuse to do our share in program, finance and intercession? Will fault-finding be continued and deserved praise withheld? Will the church receive only a minor fraction of our time and thought? Then may we expect the usual results: poor attendance, uninspiring and unattractive meetings, small results, discouraged workers and inefficient work.

"So we bring our rags and the weaver weaves; and as he sends the shuttle to and fro we hear him saying again, 'They must take in their rugs what they bring in their rags!' "

IDA B. LITTLE.

WISHING AND WORKING.

Mr. Wiseacre says, "Talk's cheap!" How true, how true! In the last few months how many times have you heard some member of your Young Women's Society say, "How I wish we could keep up this renewed enthusiasm in our society which the New World Movement has brought us," and then fail to be present at the next meeting because the weather is hot.

Or, when a member is asked to take charge of the meeting does she ever say, "I wish I could, but I won't have a moment to prepare for it?"

Wishing, always wishing—and nothing will ever be accomplished. Garfield once said, "Things don't turn up in this world until somebody turns them up." Today is the only day we have, the day in which we play our part. We cannot afford to spend it in wishing things were done, that something would happen. We must make those things happen by doing them ourselves with God's help.

One of the stupendous problems of our church this day is to man our foreign fields. Is it not a part of the duties of the missionary society to carry on the work of enlistment? If it is not, who will do it? The pastor cannot be made responsible and it seems only right that the women who have studied conditions as they are in foreign lands should gather in the workers to send.

There is many a church in our denomination where the young people are so infrequently brought face to face with the missionary problem that they are almost ignorant of it. They stand in awe before a missionary. He or she is a curious creature, unlike the majority of people, who would leave all friends and go to some far-off land to tell people about Christ. Of course, they realize that the heathen people ought to know Him, but it never enters the minds of those young men and women that it is such people as they themselves who must go.

Here a work for the missionary society presents itself. Many times we have gone home from the monthly meeting distressed by the stories we have heard of the need across the sea and in our own land for more workers. We have wished that something could be done to find these necessary men and women. Have we ever wished hard enough to accomplish anything? No, for long ago we found that success comes only to those who labor for it. Now to our societies comes the challenge to present the missionary cause strong enough and so often that young people of our churches will consider that that work is for them to accomplish.

How may this education of our young people be carried on? First, urge the pastor to bring directly to them the "life work" problem. Many of them, probably, have never thought seriously about God's plan for their lives. They must be brought into a thoughtful attitude concerning their place in the world for the future.

Then, a missionary, home on furlough, should be secured to speak. Ask him to make a strong appeal for workers. If it seems expedient, this should be repeated several times, both men and women being asked to bring missionary messages.

By this time the young people will have some desire to know more about the lands of darkness. Mission study classes might be organized under the direction of some spirit-filled person who has the work at heart.

Another detail which can be worked out is a missionary pageant. Many churches never attempt such a thing, but plans can be secured from different publishing houses. There is no reason why the missionary societies cannot stage a pageant.

The largest service of all is prayer, at the beginning and through all the plans to the end. "Prayer is the greatest power God has put into our hands for service. Praying is a harder task than doing, but the dynamic lies in prayer to advance the kingdom." The women of our church on their knees for a young people dedicated to Christ's work at home and abroad cannot fail to help bring forward the "407" necessary to man our mission fields.

Let us go on making our wishes, wishing abundantly for our God, but let us also "be up and doing" to make our wishes come true.

"We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle; face it 'tis God's gift."

WILMA M. MENTIER,
New Concord, Ohio.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE RE-PAYMENTS.
From April 15th to May 27th, 1920.

East Side, Des Moines, Iowa	30.00
Fairhill, Philadelphia, Pa.	43.25
Boulevard, Philadelphia, Pa.	82.40
Military Ave., Detroit, Mich.	80.04
Burlington, Wash.	47.18
Cuyahoga Falls, Ohio	82.41
Sebring, Ohio	259.00
Schenectady, N. Y.	100.00
Cincinnati, Ohio	60.00
Boise, Idaho	111.00
East Toledo, Ohio	47.10
Montrose Ave., Chicago, Ill.	20.00
West Side, Monmouth, Ill.	83.25
Economy, Ambridge, Pa.	26.00
Trenton, Ohio	69.38
Monrose Memorial, Akron, Ohio	49.95
Mansfield, Ohio	30.00
Third, St. Louis, Mo.	94.17
Middletown, Ohio	91.59
Easte Liverpool, Ohio	245.45
Albia, Iowa	69.38
Jetmore, Kansas	41.64
Gary, Indiana	58.28
Knoxville, Pittsburgh, Pa.	70.62
McClellan Heights, Davenport, Ia.	24.98
Barstow Colony, Calif.	41.63
Ingleside, San Francisco, Calif.	37.47
Second, Spokane, Wash.	62.50
Eighth, Chicago, Ill.	41.63
	$2,100.29

MRS. J. D. SANDS,
Parsonage Secretary.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

THANK-OFFERINGS AND FOREIGN DEPARTMENT.

It is a noticeable fact that when people look around for some worthy object to which their funds may go as memorials to deceased friends they very frequently turn to the Foreign Department of the Women's Board. Quite often this gifts are sent through the Thank-Offering, as individuals have been allowed to designate their Thank-Offerings from the beginning.

Sometimes, however, complications arise something like this: A woman gives a sum of money as her Thank-Offering to her missionary society. She designates it as a memorial to some friend. The treasurer of the missionary society sends it to the presbyterial treasurer as part of the Thank-Offering of that society. The presbyterial treasurer forwards the amount with other money to the General Treasurer as a Thank-Offering from the presbyterial. By this time the memorial name of the Thank-Offering may have gone astray, and if it is forwarded to our General Treasurer all she is responsible for is to see that the money goes to the purpose named in the designation.

The General Treasurer only deals with presbyterial treasurers. When she publishes the Thank-Offering report she gives it in bulk from presbyteries. She is not expected to have the names of the congregations from which the offerings come. In fact she very seldom knows where they do come from as the presbyterial treasurer is under no obligation to report anything but totals to the General Treasurer.

It has occurred several times lately that some of our friends have felt aggrieved because Mrs. J. B. Hill, General Treasurer, had not published in the Magazine such memorials that were designated in Thank-Offerings. A little thought will convince anyone that this is impossible. The General Treasurer cannot credit presbyterials and individuals at the same time, giving two credits for the same amount of money. It is, therefore, hoped when persons desire money to go to a specific purpose as a memorial, that they send the money direct to the General Treasurer. She will then report as having received a certain amount from a certain person to be used in a certain way, and the money will only be credited once.

The following memorials were given as part of the 1919 Thank-Offering for the Foreign Department and are published by request:

"One hundred dollars given to the Thank-Offering by Mrs. Salina J. Eachel, in memory of her beloved father and mother the Hon. Mr. and Mrs. A. L. Campbell, deceased, of Fairview, Pa., U. P. Church."

"In Memoriam. Mrs. W. E. McKee, member of 2nd New Castle, Pa., Macedonian Circle, gave to the Thank-Offering, fifty dollars in memory of her father and mother, Mr. and Mrs. James M. Millen."

"One hundred dollars was given by Mrs. Bovard, deceased, to Foreign Missions. The bequest was a Thank-Offering, and so credited to 2nd New Castle, Pa., W. M. S."

Hereafter please send all money intended as memorials direct to Mrs. J. B. Hill, Treasurer, whether they are Thank-Offerings or otherwise. Much extra work and confusion will thereby be prevented.

A preliminary conference opened at New Wilmington, Pa., on August 4, and continued for three days. Several members of the Foreign Board, eleven members of the Women's Board and nearly every member of the outgoing parties of both boards were in attendance.

Dr. W. B. Anderson was prevented from attending by the illness of his daughter very much to the regret of all. We are glad to report that she is making a fine recovery.

Rev. Mills J. Taylor presided very ably in Dr. Anderson's absence.

Much time was given to prayer and praise. The following program shows the broad scope of the discussions which were entirely informal and very helpful:

Missionary Conference, New Wilmington, Pa.

General Theme: Our Five Years' Program.

THURSDAY, AUGUST 5.

Morning Session:

Its Spiritual Significance.

10:00 A. M.—Devotional.

10:15—Discussion.

1. Is this program according to the will of God?
2. What should be its spiritual objective?
3. Will the material expansion interfere with spiritual ideals?
4. How can it be kept true to spiritual ideals?
5. Who is responsible for maintaining its high spiritual tone?

11:50—Devotional.

Afternoon Session:

Its Provision for Expansion of the Work.

2:00 P. M.—Devotional.

2:15—Discussion.

1. What is the provision for increase in missionary staff?
2. What provision is made for extending the work under Classes IV-VI?
3. How can inevitable changes in method be provided for?
4. How can the expanding forces of missionaries be housed?
5. What are the plans for schools for missionaries' children?

3:50—Devotional.

Evening Session:

8:00—Social Hour.

FRIDAY, AUGUST 6.

Morning Session:

The Program of Building and Equipment.

10:00 A. M.—Devotional.

10:15—Discussion.

1. The program for each field.
2. What further steps are necessary before beginning to build?
3. What modification of program is possible?
4. What provision can be made for increased cost of construction?
5. What possible provision for deficits in building appropriation?
6. What provision is made for automobiles?
7. What are the plans for furlough cottages?

Afternoon Session:

Financial Problems of the Program.

2:00 P. M.—Devotional.

2:15—Discussion.

1. How will the matter of exchange be treated?
2. When will funds be remitted to the fields?
3. What provision can be made for more definite reporting of funds to the Board?
4. What funds are "Trust Funds" and how shall they be treated?
5. How will a deficit be cared for under the program of the given year?
6. What disposal will be made of balances from the budget of the given year?

3:50—Devotional.

Evening Session:

8:00 P. M.—Address and evening prayers.

SATURDAY, AUGUST 7.

Morning Session:

Problem of Home Cultivation.

10:00 A. M.—Devotional.

10:15—Discussion.

1. What should be the chief points of home cultivation during the five years?
2. How keep the emphasis on the spiritual note?
3. How secure the best pictures for the Board's use?
4. What is the best kind of article for the church papers?
5. How improve relationship between the missionary and those specially supporting him?
6. How can missionaries serve in enlistment of life?

11:50—Devotional.

Afternoon Session:
For New Missionaries.

2:00 P. M.—Devotional.

2:15—Discussion.

Questions of Missionaries.

3:50—Devotional.

The following named missionaries of the W. G. M. S. were in attendance:

India (returning): The Misses Minnie E. Beatty, Laura Cleland, Lillian McConnell.

India (newly appointed): The Misses Helen Artman, Olive I. Brown, Kathryne Beatty and Hannah H. Beale.

Egypt (returning): The Misses Alda B. Atchison, Isabel Hosack, Anna B. Crisswell, and Anna Y. Thompson.

Egypt (newly appointed): The Misses Clarice Bloomfield, Dora M. Giffen, Avis Hoyman, Edna Sherriff.

Abyssinia: Miss Ruth C. Beatty, Registered Nurse.

On the evening of August 7th, the Young People's Missionary Conference opened with the largest enrollment in its history. More than 100 young men were in Camp Suegin. Missionaries were entertained in several different hostelries in order that they might come into touch with as many of the young people as possible.

The Music Hall girls there under the leadership of Mrs. Alice McC. Borton, presented beautiful souvenirs to all the missionaries entertained there and included Miss Kate Hill, Field Secretary, and the Foreign Secretary of Women's Board. All were greatly surprised and deeply grateful—none more so than the two last mentioned.

The Hillside folks presented Miss Anna Y. Thompson with a solid gold Elgin wrist watch, suitably engraved. It is hard to say which was most pleased the donors or the recipient. The conference was unusually interesting and instructive.

Rev. J. G. Hunt conducted the Bible hour at 8:30 a. m. every day for all over twenty years of age. All younger persons were instructed at the same hour by Dr. Sweet of the White Bible School, New York City.

Wednesday was "Westminster Night." At 7:30 all the missionaries were seated on the platform and introduced to a large audience. Rev. Mills Taylor introducing those belonging to Foreign Board and Mrs. Campbell presenting those sent out by the W. G. M. S. At the conclusion of the exercises Rev. Wallace, President of Westminster College, invited all to go to the campus as guests of the College, asking the audience to remain seated while missionaries and members of Boards walked over and formed into a receiving line. Japanese lanterns decorated the trees, long tables were covered with the College colors—blue and white—at which the guests sat after the reception was over and partook of delicious refreshments served and furnished by college people.

For two successive years Westminster has in this hospitable fashion honored our missionaries and the Conference. The most hearty thanks of all were publicly expressed at the tabernacle.

The Holy Spirit was present in power at every session and many, many young people surrendered their lives to Jesus Christ. Conference closed August 15, but all new missionaries remained over until the 18th to complete course of lessons conducted by Dr. Pace of the Moody Bible Institute. He gave the class instructions on the best methods of studying an Oriental language, taking the place of Dr. Cummings who is now travelling in Africa. Mr. McClelland, of the Foreign Board, was with us for several days giving instructions concerning baggage transportation, etc.

Mr. Robert Latimer, Treasurer of Foreign Board, was also present giving information about exchange and other financial matters.

A large party is expected to sail for Egypt, August 28th. Be much in prayer for safe journeys.

We are still praying for five more young women to use the five pledged salaries still unappropriated.

Egypt urges us to send a trained kindergartner at once. Pray the Master to thrust out these five who are all so badly needed and eagerly expected.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

There has been so much of disaster in the reports from the Freedmen's Stations in the late issues, I am sure you will rejoice with me in one item of good news that has come.

Miss Anna Weir, one of our workers at Knoxville who has been laid aside for almost five years because of ill health writes:

"Through a wonderful chain of Providences I was led to a specialist in spinal troubles at Battle Creek. He located my trouble in less than a minute and gave immediate relief. I took sixteen treatments and have continued to improve. Because of my weakened condition and a trouble of so long standing, it will take some months to recover completely. Just as soon as the vertebrae were adjusted, I felt a new creature and began to improve. I can now sit up all day and do light work."

I am sure we all rejoice with Miss Weir in her regaining health and we will be glad when we can welcome her back to the work to which she was so devoted and for which she was so well fitted. Shall we not, each one, continue in prayer that she may be fully restored, if it be the Father's will.

Our troubles at Camden are but commencing. The only bid we have received to date for the school building alone is $30,000. We have decided, that for the present we will not rebuild the dormi tory here. Mr. Wilson thinks he can use Vincent Hall for the girls—crowding somewhat to be sure—and allowing the boys to board in the town, he can get though this term.

Then the "Mary Clokey Porter Dormitory" at Miller's Ferry will not be started until later in the year. Mr. Bonner wrote that if they were allowed to have some repair work done on the old Henderson Hall and be allowed to purchase some beds, mattresses, springs, etc., they would try to get along for awhile. We hope, however, to have the memorial to Mrs. Porter completed and ready to be occupied upon the opening of school, the fall of 1921.

Some of the presbyterials are planning a "shower" for the benefit of the Freedmen's Missions. If many of them would so plan, might we not hope to increase the contributions to this department. It has been a matter of much disappointment in looking over the Statistical report, that many of our societies do not contribute a penny to this work. Surely the work is worth while. The colored population is increasing at an alarming rate. There is no greater menace to church or state, than a preponderance of ignorance and superstition. Dare we sit idly by while the call for Christian education from this people sounds so distinctly? We have done well, but the time has come when we must face the larger responsibility, both in the work and in contributions, and I appeal to the societies, that have always responded to the call of need, to remember both in prayers and gifts the work of this department.

WANTED IMMEDIATELY.

Two sewing teachers for work in the Freedmen's Missions. Only those who are fitted to teach a complete course in sewing will receive attention. Apply, with references, to the Freedmen's Secretary, Mrs. Ada Kerr Wilson, 510 McNair Avenue, Wilkinsburg, Pa.

TAKE NOTICE!

CARE SHOULD BE TAKEN THAT NO THANK-OFFERINGS BE DESIGNATED FOR THE NEW WORLD MOVEMENT, AS THE TWO FUNDS ARE ENTIRELY DISTINCT. MONEY CANNOT BE CREDITED TO BOTH FUNDS.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

JUNIOR THANK-OFFERING.

For the second time in the history of Junior work the Life Memberships of the Juniors have been set aside for a special object. In the 25th Anniversary year all the Junior Life Memberships were retained in a special fund to secure an X-Ray machine for Tanta Hospital, Egypt.

The regular Thank-Offering should not be designated at all, but the Women's Board has always reserved the right to designate the money received from Life Memberships, both Senior and Junior, and in compliance with this custom has this year taken the following action: That the Junior Department be authorized to ask for 500 Life Memberships to provide a fund of five thousand dollars, ($5000.00), as a memorial to Mrs. Porter, to equip a kindergarten and permanently maintain equipment of same, in the Mary Clokey Porter Girls' Boarding School in Tanta, Egypt.

All Junior Life Memberships may be counted in with your Thank-Offering. All Junior Life Memberships received from January first to December thirty-first, 1920, will go to this Memorial fund.

In addition to the regular Life Membership Certificate all of these 500 Life Members will receive a special memorial souvenir emblem.

The Juniors of Youngstown had asked their leader, Mrs. John Heslip, if they could give an offering at the Thank-Offering service of the Convention, which request the Board granted.

The large audience present on Thank-Offering night will never forget the impression received as the long line of Juniors, in their dainty white dresses or shirt waists and pink bows or neckties, marched slowly up on the stage and deposited their offering in a flower trimmed basket. The first offering was a check for one hundred dollars given by Donald Telford Morrison and Marian Telford Morrison (twins) "Because of the unusual love of their (deceased) father and mother, Rev. and Mrs. D. M. Telford, for their dear friend Mrs. Porter;" the second $100.00 was given by William Hice Wiegering; the third $100.00 by Robert P. McDonald; the offering of the Juniors was $44.66; $344.66 given at the Thank-Offering service by the Juniors of Youngstown, Ohio. Later a check for another one hundred dollars was sent "By Rolland and Roberta Louden in loving memory of Mrs. Mary Clokey Porter who made them Life Members."

Since January 1st, 1920, forty-eight Junior Life Memberships have been received. This list will be published in the Junior Missionary Magazine.

Instructions for sending Life Membership money are very simple, but should be followed very carefully: Send ten dollars for each Life Member to your Presbyterial Treasurer, at the *same time* giving name and address. Please be careful to get correct spelling and full name and address in each case, and unless the writing is very clear *print* the *name.*

If the certificate does not reach you promptly, take up the matter with your Presbyterial Treasurer, not with the General Treasurer, Mrs. J. B. Hill.

The Junior Magazine prints pictures of Junior Life Members free. Send all photographs to the General Junior Secretary (address at top of page).

The money and name, with address, must be received by the General Treasurer before the certificate is sent.

Before a photograph is sent to the engraver the name must be in the record of the General Treasurer. As all material goes to the printer by the 10th of the preceeding month in which it will appear in the magazine, please remember that if a photograph does not receive an O. K. by the 10th of one month it can not appear in the magazine until the issue of two months later; for instance, on September 10th all material for the October magazine is sent to the printer, therefore any photograph or other material received on September 11th up

to October 10th will be published in November magazine.

What can we say further? The friend we loved has gone to live in her heavenly home. Let us avail ourselves of this privilege to honor her memory.

JUNIOR "SHOWER BARRELL."

From reading the many letters of appreciation for the magazines sent to the children of missionaries in our foreign fields has grown the desire to continue this work this year.

Any individual or society desiring to help this fund will please send money direct to General Junior Secretary who will send receipt for same and publish list of donors in Junior Magazine.

The money sent by societies may be included in contributions to Foreign General when making out the annual report.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text Books, 1920-21.

The Bible and Missions (Senior). Price, 47c. and 67c.

Lamp Lighters Across the Sea (Junior). Price, 40c.

The Church and the Community (Senior). Price, 60c. and 75c.

Text Book Supplement. Price, 15c.

Devotional Service. Price, 15c.

Mr. Friend-o'-Man (Junior). Price, 40c.

Leader's Manual. Price, 15c.

Picture Sheet: "Children of the City." Price, 15c.

Prayer Cycle, 1920. Price, 10c. each; $1.00 per dozen.

Budget Cards. Price, 35c. per 100.

Contribution Envelopes. Price, 25c. per 100.

Leaflets for the September Program.

Freedmen.

A silhouette, 3c.

Historical Sketch, 3c.

Influence of Mission Schools in the South, 3c.

Questions and Answers, 3c.

Women's Work in Freedmen's Missions, 2c.

Freedmen's Missions, 1c.

Cap'n Pratt, 3c .

Indians.

A Needy Race, 3c.

Native Americans, 5c.

Native People—Questions and Answers, 5c.

Work at Simnasho, 3c.

Have You Known It Long? 1c.

One Little Injun, 2c.

The Dying Indian Girl, 1c.

Wabidan, 2c.

Other topics of the September program are discussed in the Magazine.

New Leaflets.

They Brought Their Children to Jesus, 3c.

Lost * * * How? 3c.

The What and The Why of the W. G. M. S. (Presentation). Price, 6c. each; 6 for 30c.

The Bible—What Is It? 3c.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Monday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:00 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Greenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.
Bellefontaine, Ohio, first Tuesday, 2:30 p. m., in the homes.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

Just a word this month to the Tuesday Prayer Groups. I am much concerned lest we forget the objective of our Tuesday Prayer Groups. That is an hour spent in prayer. Now this does not mean conference. It does not mean talking together for information about the work. *It means talking to God about the work.*

I have learned that sometimes there is only one or two prayers. Please being and close promptly. Every one ought to have an opportunity to pray. Let them be brief and for definite needs. I hope there will be many prayers for the new and returning missionaries who will be on their way, for the New World Movement in India, for Mr. Eddy's visit to Egypt. You can all have a part in these.

September is Rally Month. I would be glad for a report from your September missionary meeting. "Something new and something definite" is the slogan this year. Do not be afraid to attempt new plans. In fact do not follow last year's plans unless they increased interest, attendance, information, prayer, and gifts.

Letters have been sent to the Executive Committee of each Presbyterial, and the President of the Missionary societies. Also a list of the Tuesday Prayer Group to every missionary at home and abroad.

Have you begun your plan for Bible reading? Report to me. We want *five hundred Bible reading societies* by January 1, 1921.

The Over Seas Hospital Box is making a wonderful appeal to our women. Is one being prepared in your Presbyterial?

I attended my first conference at New Wilmington. It was a precious season of refreshing fellowship with God. It truly was good to fellowship with so many of the new and returning missionaries and with the dear young people of the conference.

PLANS AND PROBLEMS.

By Kate A. Hill.

I heard of a "Gleaners Meeting" in the First Church, Monmouth. The report said, "It was fine. Attendance just double what it was in August last year. It took work but it paid. The women all helped by their splendid cooperation. So well did the women do their part that we had three psalms, song and special music, yet our program was only one hour and a quarter."

I at once wrote the President, Mrs. Mary Porter Kyle, to send the plan. Here it is. If you have not studied the July Magazine, work it out in your society. Plan for a Gleaner's Meeting next August.

"A Gleaners Meeting." Make out a list of questions on the contents of the July Magazine. Divide among the members of the society. Copying on separate slips and giving them to the members one week before the meeting. Do not give all the questions on one subject to one member. See that they will have to glean through the entire Magazine for their answers.

On each list there should be a variety of questions on Home, Foreign, Junior, etc., work. In this way they learn more than just the answer to their own list of questions. Learning facts arouses interest. Interest aroused means activity and enthusiastic service.

In assigning questions the page where the answer is found may be indicated if you deem wise. See to it that the answers are to the point and short. Have special music and seasons of prayer during the meeting. "Variety" adds "spice" to any meeting.

1. Where was the W. G. M. S. held this year? Why?

2. What was the total registration?

3. How many Departments of Work? Name them.

4. Who is the President of the Board? The Secretary? The Statistical Secretary?

5. How many Presbyteries in the United Presbyterian Church? How many have Women's Presbyterial Societies?

6. How many W. M. S.? How many new ones last year?

7. What is the "Honor Roll?" Is our Presbytery on the Honor Roll? Why not?

8. How many members in the Women's Missionary Societies?

9. How many Y. W. M. S.? Give their membership.

10. How many Junior Societies? Give membership.

11. Who is the Secretary of Y. W. Department?

12. What was the net increase in Y. W. Societies? Were we in it?

13. What is their special work this year?

14. Who is the Editor of the Magazine?

15. Who is Editor of the Junior Magazine? What does it cost a year? Subscriptions?

16. Who is the Parsonage Secretary? How many loans made last year?

17. Who is Junior Secretary?

18. How many new societies were organized? Do we have one? Why not?

20. How many Juniors united with the church?

21. What was the Junior Thank-Offering?

22. What is the Junior Special this year?

23. What are the Juniors going to do in memory of Mrs. Mary Clokey Porter?

24. What is the 1920 Thank-Offering to be called? Why?

25. Who was appointed Thank-Offering Secretary?

26. Who is Freedmen Secretary? How many stations in that work. Name them.

27. Which is the largest? What new building at Henderson?

28. How many girls are cared for in this institution?

29. Where is the "Mary Clokey Porter" Dormitory to be built?

30. Who is the Home Mission Secretary? What is her work. Give two interesting facts about the Mountain Work.

31. How many workers among the Aliens? Give one item of interest. How many workers in our City Missions? Name three.

32. Who is Secretary of the Indian Work? Give three items of interest.

33. Who is Secretary of the Foreign Work?

34. How many missionaries were sent out last year?

35. Give two short items of interest from page 811.

36. How much bonus was given on missionary salaries last year? Did only workers on the Foreign Field receive this?

37. What Hospital has been transferred from the Foreign Board to the Women's Board? What is to be its name?

38. How many stations in the mission field in India?

39. Name as many missionaries in India as you can and tell the name of their station. Do the same for Egypt.

40. Tell what Miss May Holland did in one day.

41. Tell of the Sabbath School work in Cairo.

42. Where does Miss Elsie Grove work? Give two facts about her work.

43. How many institutions are under the Women's Association? Name them.

44. Who is the Treasurer of the Women's Board? What were the total receipts?

45. How many Presbyterials increased their offerings last year?

46. How much money was raised by the "407" Bonds? What was it used for?

47. What use was made of the Isaiah Fund?

48. What was the amount of the Thank-Offering?

49. Who are the Field Secretaries?

50. Give three things "worth while" from their reports.

51. What were the recommendations adopted at the Convention?

52. How many Prayer Cycles sold last year?

53. How many Tuesday Prayer Groups? What was the increase?

54. What action was taken regarding the salaries under the care of the W. G. M. S.?

55. Where does the W. G. M. S. meet in 1921?

56. Who are the officers?

57. Wwho were the two most interesting missionaries at the W. G. M. S.?

57. Who were the two most interesting gleaned through the July Magazine.

These are only suggestive of what may be asked.

MISCELLANEOUS GIFTS.

April 15, 1920, to June 30, 1920.

Sarah E. Simpson	$ 45.00
Y. W. M. S., Neil Ave. Church, Columbus, Ohio	15.00
Emma Mabon and Sisters	15.00
Camden, Ala.	5.00
Luxor Y. W. M. S., Detroit, Mich.	45.00
Women's Bible Class, Pawnee City	17.50
C. U., First, Wilkinsburg	25.00
Mr. C. H. Harlan	100.00
Mrs. C. H. Harlan	100.00
Conemaugh Y. P. C. U.	80.00
W. M. S., Woodland Ave., Philadelphia	10.00
A Friend	25.13
Youngstown Convention Offering	264.75
Mrs. Rachel Neal	50.00
Kate Hill Circle, E. 187th Church, New York	25.00
Y. W. M. S., Annemanie, Ala.	3.00
Y. P. C. U., Memorial Church, Phila.	25.00
Sallie E. Dickey	60.00
Mrs. Jennie Doig	50.00
58. Tell of the benefit you received as you	
Ella Hess	10.00
W. M. S., Keokuk	20.00
S. S. Class, Jamestown	55.00
C. E. S., Bellingham	15.00
David M. Stewart	35.00
W. M. S., Monongahela, Pa.	17.00
Plus Ultra Class, Deer Creek S. S.	50.00
King's Daughters' Class, Fowler, Calif.	6.50
Dr. Anna B. Watson	40.00
Sewickley W. M. S.	9.00
J. M. S., First, Washington	5.00

Treasurer's Report From April 15 to June 30, 1920.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Special	Senior Life Membership	New World Movement	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	"407" Fund	Miscellaneous	TOTAL
Albany	8.00																		8.00
Allegheny	443.00	250.00	205.00	1.00	36.00	11.00	17.00	13.00	5.00							13.00	165.00	3.00	1162.00
Argyle		300.00				5.00		1.00	16.00									1.00	323.00
Arkansas Valley					25.00														25.00
Beaver Valley	5.00		5.00						5.00								10.00		25.00
Boston			5.00	1.00	3.00	5.00		1.00									50.00		65.00
Butler	25.00	24.00	13.00	25.00	25.00	20.00	5.00	5.00				5.00	11.00			4.00	3.00	4.00	169.00
Caledonia		119.00																	119.00
Chicago	36.00	137.50	25.00	5.00	15.00		10.00					.85							229.35
Colorado	3.00	100.00	5.09	5.00	182.30	5.00	1.00	1.00				1.00	1.00	1.00	1.00	1.00			307.30
Detroit					40.00													1.00	41.00
Frankfort			10.00																10.00
Garnett	17.00	15.00																	32.00
Hudson	142.00	5.00	1.00		3.00	3.00	5.00					4.00							163.00
Illinois Southern																	100.00		100.00
Indiana Northern																		3.90	3.90
LeClaire		5.00	2.00										1.00	1.00				1.00	10.00
Mansfield	6.00		6.00			13.00													25.00
Monmouth	23.00	140.00	34.00	5.00	10.00				46.00									2.50	260.50
Monongahela	123.00	650.00	245.00	15.00	100.00		12.00	22.00	30.00										1197.00
Muskingum																	55.00		55.00
Omaha	51.00		30.00	7.00	15.00						150.00								253.00
Philadelphia	18.00	100.00	18.00	11.00	11.00		5.00	5.00	13.00						1.00	3.00		8.00	193.00
Rock Island	8.00										300.00	4.20						2.00	314.20
San Francisco		74.00															50.00		124.00
Sidney	16.00	25.00	16.00	3.00	5.00			2.00	15.00			2.00				1.00			85.00
Spokane			25.00																25.00
Tennessee	120.00					3.00													123.00
Texas		33.75															50.00		83.75
Uncompahgre																		2.30	2.30
Westmoreland	122.00	232.00	113.00	5.00	43.00							6.85	47.50			3.00		7.00	579.35
Wheeling	25.00																		25.00
Wisconsin																	50.00		50.00
Miss Helen T. Brown		120.00																	120.00
Coraopolis Cong.		104.15									11.00								115.15
Cong., Rochester, N. Y.		100.00																	100.00
Sparta Cong.		150.00																	150.00
Valencia Cong.		761.00																	761.00
Cong., 2nd Washington, Ia.											150.00								150.00
S. S., Norris Sq., Phila.		150.00																	150.00
Y. P. M. S., 2nd, Allegheny		600.00																	600.00
Cong., 1st, Steubenville		700.00																	700.00
Industrial Depts.					91.50														91.50
Interest	225.38											1115.96						1578.53	2919.87

Refunds			7.00		241.86											1030.00		$62.83
Legacy, Mrs. Ada R. Stewart	560.97																	1030.00
Individuals	460.13		20.00	5.00	5.00											50.00		545.13
Missionary Societies	102.00		15.00	5.00	40.00		3.00									14.00		179.00
Convention Offering	264.75																	264.75
Sale of Manuals, etc.	108.00		39.20		5.00													152.20
Guernsey Cong.	5.00																	5.00
Y. P. Societies	15.00		105.00															120.00
S. S. Classes	56.50				65.00													121.50
S. S., Pawnee City					7.50													7.50
Florence R. Porter											10.00							10.00
Coraopolis Cong.											184.00							184.00
Cong., First, Toledo											66.67							66.67
Robinson Run Cong.											1200.00							1200.00
Annuities																		7000.00
Re-payments on Loans																		4025.00
Mr. J. A. Miller											1120.00							1120.00
TOTALS	$2988.73	$ 4895.40	$ 944.20	$ 93.00	$ 969.16	$ 65.00	$2155.29	$ 50.00	$133.00	.....	$3191.67	$1139.86	$60.50	$ 2.00	$ 2.00	$597.00	$13719.23	$31031.04

*Junior Magazine Reserve, $9.00. War Bonus, $5.00. Isaiah 41:6 Fund, $21.70. India Equipment, $405.00. Investment Income, $1173.52.

MRS. J. B. HILL, Treasurer,
1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Spring, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All parcel post packages should be addressed to Rev. H. T. Jackson, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. H. T. Jackson, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Nellie Heiber, (Italian) Pittsburgh, Pa.
Miss Bess Eakin, (Italian) Butler, Pa.
Miss Grace Welch, (Italian) Burgettstown, Pa.
Miss Romain Russell, (Allen's) Hickory, Pa.
Miss Margaret Heaxlett, N. S., Pittsburgh, Pa.
Miss Anna Henry, Chicago, Ill.
Mrs. A. K. MacLennan, Cambridge, Mass.
Miss Flora Torrance, Boise, Idaho.
Miss Laura Sawhill, Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon
Miss Sallie Dickey, Wayne, Pa.
Miss Irma G. Allen, Inglewood, Calif.

MOUNTAINEER.

Rev. and Mrs. W. J. Giffin, Frenchburg, Ky
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky
Miss S. Bessie Lucas, Frenchburg, Ky.
Miss Edna L. Davidson, Frenchburg, Ky
Miss Dorothy Collins, Frenchburg, Ky
Miss Maude Wells, Frenchburg, Ky
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations, or barrel so that it may be identified and acknowledged. Always put name of society and place inside of box

WOMEN'S BOARD REPORT.

Thursday, July 20, 1920.

The Women's Board met in regular session, Mrs. Sands presiding.

In consideration of unusual conditions, Brownlee Woods, Youngstown, congregation was granted a loan of $8000 for 15 years, provided papers are approved by Board's attorney. Twelfth, Philadelphia, was granted a loan of $3000, congregation to raise $1500.

The resignation of Rev. H. T. Jackson, Warm Spring Indian Mission, was accepted with sincere regret, to take effect November 1.

A note of cheer in the midst of discouragements in the Freedmen's Department came in the form of a petition signed by most of Camden's best people, urging the Board to replace the buildings burned, and promising substantial aid from the townspeople. The school is to be opened this fall in two of the Camden churches.

The Home Secretary and the Young Women's Secretary read encouraging reports from their departments.

August 5, 6, 7, 9:00 a. m.

Special meetings in the parlor of the Neshannock Hotel, New Wilmington, which the proprietor kindly placed at the disposal of the Board and the "pre-conference" meetings with the Foreign Board and missionaries. Mrs. Sands presided, except for a short time when Mrs. Wilson filled her place.

Miss Elizabeth Milligan, Chairman of the Editorial Committee, read the draft of letters prepared by Miss Kate A. Hill, to be sent to presidents of Women's Missionary Societies and Presbyterial Presidents. A few alterations were made, and Miss Hill was authorized to send them out.

The salary of Mrs. Ella Cotton, now giving full time to the Freedmen's work, was raised from $25 to $40 per month.

An application from Los Angeles Presbytery for the appointment of Mrs. S. Dell Johnston as Presbyterial Sabbath School missionary was granted, on condition that Presbytery pay travelling expenses from place to place.

The Board approved the action of the Home Secretary and Dr. W. J. Giffen, Superintendent, in electing Miss Edna W. Neill as music teacher in the Frenchburg School and Miss Pearl Warden as teacher in the grades.

On motion of the Foreign Secretary, Miss Hannah A. Beale was elected as a missionary to India.

JENNIE B. WALLACE,
Recording Secretary.

STUDY FOR THE MONTH.

OCTOBER.

THE EGYPTIAN SUDAN.

Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time, is come. Psalm 102:13.

Bible Reading—Psalm 49.

Roll Call—Whom do you know in the Sudan?

Topics for Study—

Topics Assembled by Co-Editor.

The Northern Sudan.

1. The Modes of Travel.
2. Superstitions of the Sudanese.
3. Peculiar Customs Prevailing in Northern Sudan.
4. The Laboring Women.
5. The Work of the Bible Women.
6. The Little Tots.

The Southern Sudan.

7. Black Babies and White Babies.
8. Woods and Forests.
9. Divorce Proceedings in Nuerland.
10. Shulla Engagements and Weddings.
11. A Pagan Funeral.

"O matchless honor all unsought
High privilege surpassing thought
That thou should call me Lord to be,
Linked in fellowship with thee,
To carry out thy wondrous plan
To bear thy messages to man
In trust with Christ's own word of grace
To every soul of human race."

REV. HENRY RANKIN

MISSIONARY TO EGYPT

BY J. A. THOMPSON, D. D.,
PRESIDENT TARKIO COLLEGE, MO.

When one of our young ministers dies suddenly the whole church feels the shock of it. This is intensified when the one so dying is a missionary as well as a minister.

Rev. Henry Rankin.

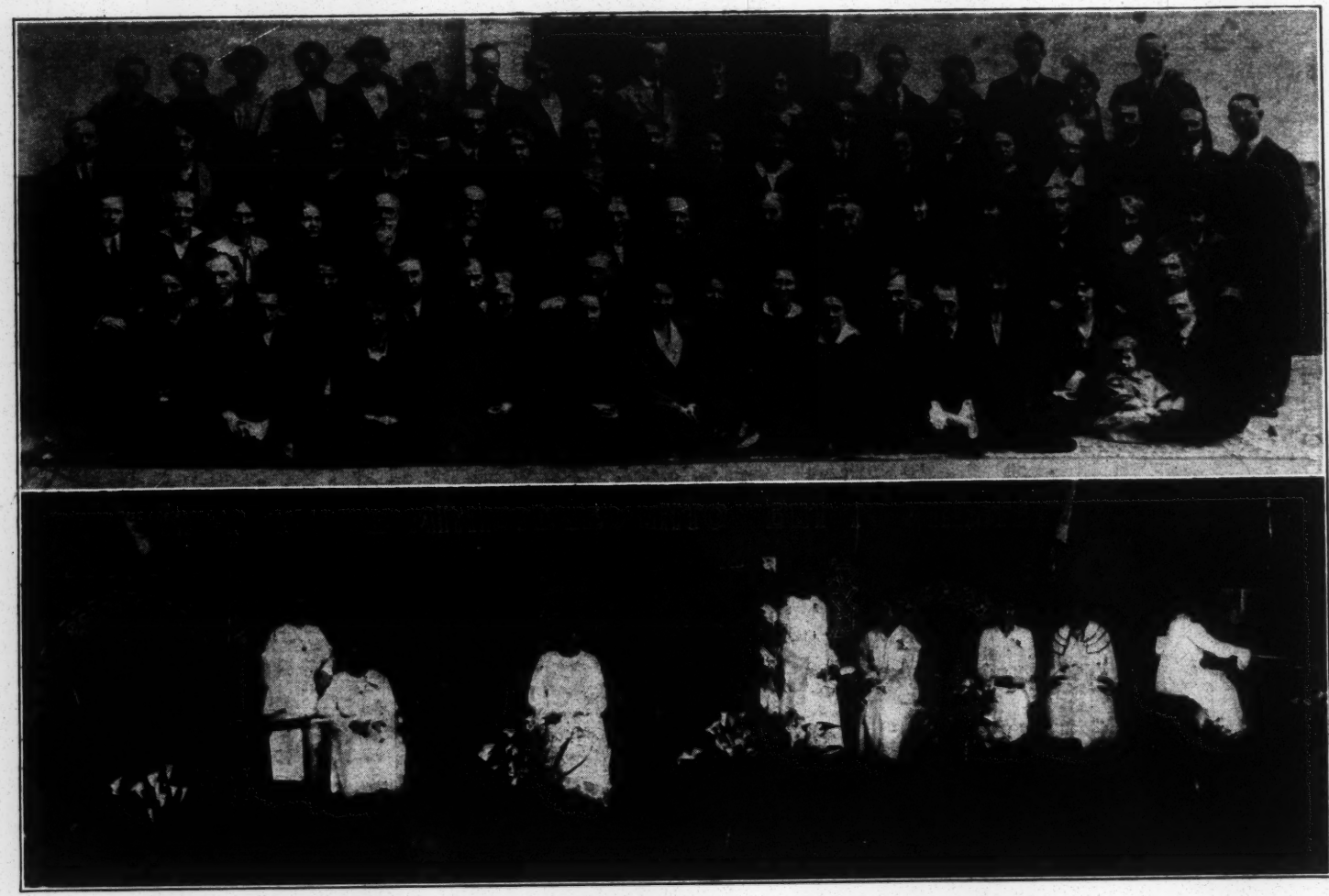
It was this shock which came to the United Presbyterian Church when the Foreign Board received two cables on Monday, September 27th, reading as follows: "Rankin seriously ill and recovery almost hopeless. Infectious jaundice." "Rankin passed away five-forty-five, funeral Monday afternoon.

Thus closes the earthly career of a young man who was born and largely educated in and near Tarkio, Mo. He was born on his father's farm near Tarkio on March 10, 1893. He entered the Preparatory Department of Tarkio College at the age of thirteen and received his degree from Tarkio College on June 11, 1914. In the fall of the same year he entered Xenia Theological Seminary at Xenia, Ohio, and attended every session thereafter until finishing his theological course in 1917. He at once sought appointment as a missionary to Egypt.

While waiting for this he spent nearly a year as stated supply at Hooper, Washington. When his appointment came, he and his wife sailed by the Western route from Seattle, Wash., just three days before the Armistice was signed which would have made it possible for them to have sailed the other way. His wife was Ruth Jackson, of Xenia, Ohio. Conditions made the voyage to Egypt unusually long and Henry and his wife, although the first to reach Egypt out of the large party which accompanied them, did not land at Port Said until the middle of February, 1919. They were sent to Cairo where they have been making their home ever since. Their daughter, Dorothy, was born in Cairo on April 28, 1919. Henry's time was largely spent during the year and a half which elapsed between his landing and his death on September 26th, in the study of Arabic and in getting his bearings in a new and strange country.

Henry very early gave his life over to the lordship of Jesus Christ. He lacked a few days of being twelve years old when he appeared before the session of the Tarkio congregation and professed his faith in Christ. So far as his most intimate friends know he never wavered from the profession. He was naturally a student. His record in college and preparatory department was clean and pure at every step. He was a quiet lad but beneath his quiet exterior there beat a warm heart and glowed a strong intellect. He attended the Student Volunteer Convention in Kansas City early in the year of his graduation and that set his face toward Egypt. He was a young man who made many friends. One of his class-mates says that it was his intimacy with Henry Rankin that determined him to enter the ministry and tells of the joy that shone in his friend's face when he told of his decision. I do not know what effect Henry Rankin's life has had in Egypt. I know that he has left a mighty Christian influence in his own home town, in his own congregation, in his own college and in his own seminary. Henry has fallen but in falling has won many to press into the vacant place.

A GROUP OF MISSIONARIES IN EGYPT MEET IN CONFERENCE IN CAIRO.



A GRADUATING CLASS IN THE CAIRO GIRLS' COLLEGE.

This photo was taken in the tent where the graduating program was given and the class are sitting on the platform with the class motto overhead. The conventional designs at the back are quite typical of the interior of tents in Egypt so generally used for any large gathering.